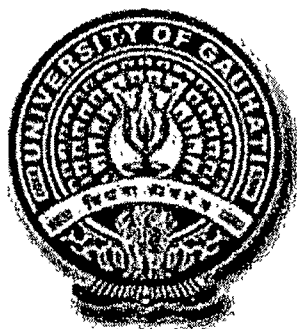


“HUMANISM IN THE WORKS OF SHEIKH SADI SHEERAZI”

(A thesis for obtaining Ph.D. Degree from Gauhati University)



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PREFACE

Humanism, the attitude of mind which attaches primary importance to man and to his faculties, affairs, temporal aspirations and well-being often regarded as the characteristic attitude of the Renaissance in Western Europe. The Greek and Roman classical writers regularly distinguished the human, 'or humane, on the other from the divine, but in making the latter contrast they usually stressed some pathetic aspect of the human, such as mortality.

In the 20th century some new senses were given to the word humanism. F.C.S. Schiller (1864-1937) took it as the special name of his version of pragmatism maintaining that all philosophic understanding stems from human activity and re-affirming Protagoras', contention that "Man is the measure" against what he called the "intellectualist" philosophic, whether represented by Plato, by Hume or by the idealists of his own time. The humanism of Irving Babbitt was very different, being a reaction in favor of classical order against romanticism and naturalism, only their literary but also in their wider aspects.

There has been a rich and long tradition began with the translation of Panch-tantra, a Sanskrit classic, into Persian, was enriched with the arrival of Shaikh sa'di Sheerazi on the Persian literary scene. He is a strong believer and proponent of the universal brotherhood of mankind and fervently propagates it. He denounces the indifference of man to the suffering of his fellow human beings, and considers such indifferent people of grossly inhuman :

"Human beings are like parts of a body, as they are created from the same substance. When the world causes pain to a single part, the other parts also cannot be at ease. You who are indifferent

to the sufferings of others, do not deserve to be called a human being."

Abu Abdullah Musharrif bin Muslih, Known as Shaikh Sa'di was born in 1184 at Sheeraz. He is not only one of the most honorable Iranians, but is also one of the greatest writers of the world. Among the writers in the Persian language, there are only one or two who may be compared to him. From among the writers of other nations both ancient and modern only a few may equal to him.

He received his education from the Nazamiya College at Baghdad. There after for thirty years he wandered in the lands of Islam. According to his own account he visited Arabia, Egypt, Morocco, Abyssinia, Central Asia and India. He returned to Sheeraz in the last phase of his life and engaged himself in the literary activities. His most important works are (i) Bustan (ii) Gulestan (iii) Kulliyat comprising and Persian panegyrics, poems partly in Persian partly in Arabic, Tarji-band, Ghazals, Rubayet and Qatyat. He died in Sheeraz in 1292 and was buried in the same city. His tomb has ever since been the center of pilgrimage of his countless admirers and devotees.

According to Sa'di Humanism is comprised of liberality and kindness. Do not think that it is only the material form. Virtue is a must, since picture can be pain on the walls of a palace with vermilion and verdigrises, If a man is devoid of excellence and benevolence, what is the difference between him and the painted figure on the wall? According worldly riches is not an art. Win over a single heart if you can. He stresses upon the universality of compassion and treats the topic with due emphasis. He considers compassion to be the essence of humanity, as is evident from the following verses :

"Help those who are in trouble when you are safe and secure, as assistance to the poor will prevent a calamity to you. If a mendicant pleads for alms, give it to him willingly. Otherwise, a tyrant will take it by force from you"

He attaches great importance to the subject humility which is the root, mother, nurse, foundation and bond of all virtue :

"God has created you from dust. O man! Therefore, be as humble as dust. Do not be greedy, evil and rebellious. You were created from dust. Therefore do not be like fire. Because, whereas dreadful fire rebelled, dust humbled itself. Since fire displayed arrogance, God made demons from it and since dust showed humility, he created man from it. " .

He reveals a soft heart with respect to orphans as he had himself lost his father at a very early age. He constantly reminds people about the need to nurture orphans and look after their interests :

"Whenever you see an orphan with his head cast down, do not kiss your child's face in his presence. Who will ever show affection to an orphan when he weeps? Who will ever show sympathy to him and carry his load when he is upset? Beware that he does not cry, because the throne of Almighty God trembles when an orphans sobs. Wipe the tears from his eyes with compassion, and cleans the dust from his with kindness" to sum up we can say that Shaikh Sa'di was one of the greatest humanists of the world. In due recognition of his services towards the humanism his poetry. "Human beings like parts of a body" has been engraved on the main gate of the UNO.

With great pleasure I deeply acknowledge my indebtedness to Dr. Mazhar Asif, Associate Prof. Deptt. of Persian, Gauhati University under whose guidance and supervision this thesis has

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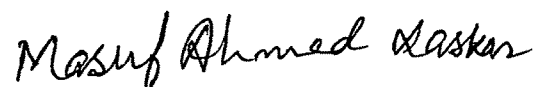
I would like to extend my thanks to other faculty members of the Dept. of Persian, Gauhati University, Dr. Rekibuddin Ahmed and Dr. Baharul Ali for their kind help and suggestions.

I beg to express my deep sense of gratitude to all those from whom and from whose works I have collected a great deal of source materials and references I have taken in this work. I am also indebted to those authors whose works I have consulted. I am also thankful to the authorities and staff of different libraries and different persons I have visited.

At last, but not the least I want to express my sincere love and good wishes to some of my dear friends who helped me in different ways for preparing this thesis. They include Dr. Abdul Khaliq Laskar, Asstt. Prof. M.C.D. College, Sonai, Dr. Shahin Ahmed Barbhuiya, Asstt. Prof. G.C. College, Silchar, Magistrate Mahmud Hussain Barbhuiya, A.J.S. and Faizul Haque Choudhury, Bearer, Deptt. of Persian, G.U.

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(Masuf Ahmed Laskar)

Origine, Meaning & Development of Humanism

Origine, Meaning & Development of Humanism

The term Humanism has been derived from Latin *humanus*, "Human"; of *homo*, "man", *homines*, "mankind", and it was often regarded as the characteristic attitude of the Renaissance in Western Europe. The Greek and Roman classical writers regularly distinguished the 'human' or 'humane' on the one hand from the bestial, and on the other hand from the divine; but in making the latter contrast they usually stressed some pathetic aspect of the human, such morality or fallibility.

The word "humanism" has a number of meanings, and because authors and speakers often don't clarify which meaning they intend, those trying to explain humanism can easily become a source of confusion. Fortunately, each meaning of the word constitutes a different type of humanism - the different types being easily separated and defined by the use of appropriate adjectives. So let me summarize the different varieties of humanism in this way.

Literary Humanism is a devotion to the humanities or literary culture.

Renaissance Humanism is the spirit of learning that developed at the end of the middle ages with the revival of classical letters and a renewed confidence in the ability of human beings to determine for themselves truth and falsehood.

Cultural Humanism is the rational and empirical tradition that originated largely in ancient Greece and Rome, evolved throughout European history, and now constitutes a basic part of the western approach to science, political theory, ethics, and law.

Philosophical Humanism is any outlook or way of life centered on human need and interest. sub-categories of this type include Christian Humanism and Modern Humanism.

Christian Humanism is defined by Webster's Third New International Dictionary as "a philosophy advocating the self-fulfillment of man within the framework of Christian principle". This more human oriented faith is largely a product of the Renaissance and is a part of what made up Renaissance Humanism.

Modern Humanism also called Naturalistic Humanism, Ethical Humanism and Democratic Humanism is defined by one of its leading proponents, Corliss Lamont, as "a naturalistic philosophy that rejects all supernaturalism and relies primarily upon reason and science, democracy and human compassion". Modern Humanism has a dual origin, both secular and religious, and these constitute its sub-categories.

Secular Humanism is an outgrowth of 18th century enlightenment rationalism and 19th century free-thought. Many secular groups, such as the Council for Democratic and Secular Humanism and the American Rationalist Federation, and many otherwise unaffiliated academic philosophers and scientists, advocate this philosophy.

Religious Humanism emerged out of Ethical culture, Unitarianism, and Universalism. To day, many Unitarian-Universalist congregations and all Ethical Culture societies describe themselves as humanist in existence.

The most critical irony in dealing with Modern Humanism is the inability of its advocates to agree on whether or not this worldview is religious. Those who see it as philosophy are the Secular Humanists while those who see it as religion are Religious Humanists. This dispute has been going on since the early years of this century when the secular and religious traditions converged and brought Modern Humanism into existence.

Secular and Religious Humanists both share the same worldview and the same basic principles. This is made evident by the fact that both Secular and Religious Humanists were among the signers of Humanist Manifesto I in 1933 and Humanist Manifesto II in 1973. From the standpoint of philosophy alone, there is no difference between the two. It is only in the definition of religion and in the practice of the philosophy that Religious and Secular Humanists effectively disagree.

The definition of religion used by Religious Humanists is a functional one. Religion is that which serves the personal and social needs of a group of people sharing same philosophical world view.

To serve personal needs, Religious Humanism offers a basis for moral values, an inspiring set of ideals, methods for dealing with life's harsher realities, a rationale for living life joyously, and an overall sense of purpose.

To serve social needs, Humanist religious communities (such as Ethical Culture societies and many unitarian universalist churches) offer a sense of belonging, an institutional setting for the moral education of children, special holidays shared with like minded people, a unique ceremonial life, the

performance of ideologically consistent rites of passage (weddings, child welcomings, coming of age celebrations, funerals, and so forth), an opportunity for affirmation of one's philosophy of life, and a historical context for one's ideas.

Religious Humanists maintain that most human beings have personal and social needs that can only be met by religion (taken in the functional sense I just detailed.) They do not feel that one should have to make a choice between meeting these needs in a traditional faith context versus not meeting them at all. Individuals who cannot feel at home in traditional religion should be able to find a home in non-traditional religion.

I was once asked by a reporter if this functional definition of religion did not amount to taking away the substance and leaving only the superficial trappings. My answer was that the true substance of religion is the role it plays in the lives of individuals and the life of the community. Doctrines may differ from denomination to denomination, and new doctrine may replace old ones, but the purpose religion serves for PEOPLE remains the same. If we define the substance of a thing as that which is most lasting and universal, then the function of religion is the core of it.

Religious Humanists, in realizing this, make sure that doctrine is never allowed to subvert the higher purpose of meeting human needs in the here and now. This is why Humanist child welcoming ceremonies are geared to the community and Humanist wedding services are tailored to the specialized needs of the wedding couple. This is why Humanist memorial services focus, not on

saving the soul of the dear departed, but on serving the survivors by giving them a memorable experience related to how the deceased was in life. This is why Humanists don't proselytize people on their death beds. They find it better to allow them to die as they have lived, undisturbed by the agendas of others.

Finally, Religious Humanism is "faith in action." In his essay "The faith of a Humanist." U U Minister Kenneth Phifer declares -

Humanism teaches us that it is immoral to wait for God to act for us. We must act to stop the wars and the crimes and the brutality of this and future ages. We have powers of a remarkable kind. We have a high degree of freedom in choosing what we will do. Humanism tells us that whatever our philosophy of the universe may be, ultimately the responsibility for the kind of world in which live rests with us.

Now, while Secular Humanists may agree with much of what religious Humanists do, they deny that this activity is properly called "religious". This is not a mere semantic debate. Secular Humanists maintain that there is so much in religion deserving of criticism that the good name of Humanism should not be tainted by connection with it.

Secular Humanists often refer to Unitarian Universalists as " Humanists not yet out of the church habit". But Unitarian- Universalists sometimes counter that a secular Humanist is simply an "Unchurched Unitarian".

Probably the most popular example of the Secular Humanist world view in recent years was the controversial author Salman Rushdie. Here is what he said on ABC's "Nightline" on February 13, 1989, in regard to his novel *The Satanic Verses*.

The Secular Humanist tradition is a tradition of defiance, a tradition that dates back to ancient Greece. One can see, even in Greek mythology, Humanist themes that are rarely, if ever, manifested in the mythologies of other cultures. And they certainly have not been repeated by modern religions. The best example here is the character Prometheus.

Prometheus stands out because he was idolized by ancient Greeks as the one who defied Zeus. He stole the fire of the gods and brought it down to earth. For this he was punished. And yet he continued his defiance amid his tortures. This is the root of the Humanist challenge to authority.

The next time we see a truly heroic Promethean character in my mythology it is Lucifer in John Milton's *Paradise Lost*. But now he is the Devil. He is evil. Whoever would defy God must be wickedness personified. That seems to be a given of traditional religion. But the ancient Greeks didn't agree. To them, Zeus, for all his power, could still be mistaken.

Imagine how shocked a friend of mine was when I told her my view of "God's moral standards". I said, "If there were such a god, and these were indeed his ideal moral principles, I would be tolerant. After all, God is entitled to his own opinions!"

Only a Humanist is inclined to speak this way. Only a Humanist can suggest that, even if there

be a god, it is Ok to disagree with him, her, or it. In Plato's Euthyphro, Socrates shows that God is not necessarily the source of good, or even good himself. Socrates asks if something is good because God ordains it, or if God ordains it because it is already good. Yet, since the time of the ancient Greeks, no mainstream religion has permitted such questioning of God's will or made a hero out of a disobedient character. It is Humanists who claim this tradition.

After all, much of Human progress has been in defiance of religion or of the apparent natural order. When we deflect lightening or evacuate a town before a tornado strikes, we lessen the effects of so called "acts of God". When we land on the Moon we defy the Earth's gravitational pull. When we seek a solution to the AIDS crisis, we, according to Jerry Falwell, thwart "God's punishment of homosexuals".

Politically, the defiance of religious and secular authority has led to democracy, human rights, and even the protection of the environment. Humanists make no apologies for this. Humanists twist no biblical doctrine to justify such actions. They recognize the Promethean defiance of their response and take pride in it. For this is part of the tradition.

Another aspect of the Secular Humanist tradition is skepticism. Skepticism's historical exemplar is Socrates. Why Socrates? Because, after all this time, he still stands out alone among all the famous saints and sages from antiquity to present. Every religion has its sage. Judaism has Moses. Zoroastrianism has Zarathustra, Buddhism has the Buddha, Christianity has Jesus, Islam has

Mohammad, Mormonism has Joseph Smith, and Bahai has Baha-u-lah . Every one of these individuals claimed to know the absolute truth. It is Socrates, alone among famous sages, who claimed to know Nothing. Each devised a set of rules or laws, save Socrates. Instead, Socrates gave us a method - a method of questioning the rules of others, of cross-examination. And Socrates didn't die for truth, he died for rights and the rule of law. For these reasons, Socrates is the quintessential skeptical Humanist. He stands as a symbol, both Greek rationalism and the Humanist tradition that grew out of it. And no equally recognized saint or sage has joined his company since his death.

Because of the strong Secular Humanist identity with the images of Prometheus and Socrates, and equally strong rejection of traditional religion, the Secular Humanist actually agrees with Tertullian- who said :

"What has Jerusalem to do with Athens ?"

That is, Secular Humanists identify more closely with the rational heritage symbolized by ancient Athens than with the faith heritage epitomized by ancient Jerusalem.

But don't assume from this that Secular Humanism is only negative. The positive side is liberation, best expressed in these words of Robert G. Ingersall:

When I became convinced that the universe is natural, that all the ghosts and gods are myths, there entered into my brain, into my soul, into every drop of my blood the sense, the feeling, the joy of freedom. The walls of my prison crumbled and fell. The

dungeon was flooded with light and all the bolts and bars and manacles became dust, I was no longer a servant, a serf, or a slave. There was for me no master in all the wide world, not even in infinite space. I was free-free to think, to express my thoughts- free to live my own ideal, free to live for myself and those I loved, free to use all my faculties, all my senses. free to spread imagination's wings, free to investigate, to guess and dream and hope, free to judge and determine for myself I was free ! I stood erect and fearlessly, joyously faced all worlds.

Enough to make a secular Humanist shout "hallelujah"!

The fact that Humanism can atonce be both religious and secular presents a paradox of course, but not the only such paradox. Another is that both Religious and Secular Humanism place reason above faith, usually to the point of eschewing faith altogether. The dichotomy between reason and faith is given emphasis in Humanism, with Humanists taking their stand on the side of reason. Because of this . Religious Humanism should not be seen as an alternative faith, but rather as an alternative way of being religious.

These paradoxical features not only require a unique treatment of Religious Humanism in the study of world religious, but also help explain the continuing controversy, both inside and out side the Humanists movement, over whether Humanism in a religion at all.

The paradoxes don't end here. Religious Humanism is usually without a god, without a belief

in the supernatural, without a belief in an afterlife, and without a belief in a "higher" source of moral values. Some adherents would even go so far to suggest that it is a religion without "belief" of any kind- knowledge based on evidence being considered preferable. Furthermore, the common notion of "religious knowledge" as knowledge gathered through nonscientific means is not generally accepted in Religious Humanist epistemology.

Because both Religious and Secular Humanism are identified so closely with cultural humanism, they readily embrace modern science, democratic principles, human rights, and free inquiry. Humanism's rejection of the notions of sin and guilt, especially in relation to sexual ethics, puts it in harmony with contemporary sexology and sex education as well as aspects of humanistic psychology. And Humanism's historic advocacy of the secular state makes it another voice in the defense of church / state separation.

All these features have led to the current charge of teaching "the religion of secular humanism" in the public schools.

The most obvious point clarify in this context is that some religious hold to doctrines that place their adherents at odds with certain features of the modern world which other religions do not. For example, many biblical fundamentalists, especially those filling the ranks of the "Religious Right," reject the theory of evolution. Therefore, they see the teaching of evolution in a science course as an affront to their religious sensibilities. In defending their beliefs from exposure to ideas inconsistent with

them, such fundamentalists label evolution as "humanism" and maintain that exclusive teaching of it in the science classroom constitutes a breach in the Jeffersonian wall of separation between church and state.

It is indeed true that Religious Humanists, in embracing modern science, embrace evolution in the bargain. But individuals within mainline Protestantism, Catholicism, and Judaism also embrace modern science - and hence evolution. Evolution happens to be the state of the art in science today and is appropriately taught in science courses. That evolution has come to be identified with Religious Humanism but not with mainline Christianity or Judaism is a curious quirk of politics in North America. But this is a typical feature of the whole controversy over humanism in the schools.

Other courses of study have come to be identified with Humanism as well, including sex education, values education, global education and even creative writing. Today Christian today's "situation ethics" was invented by 1974 Humanist of the Year Joseph Fletcher. But situational considerations have been an element of Western jurisprudence for at least 2,000 years ! Again, Secular and Religious Humanists, being in harmony with current trends, are quite comfortable with all of this, as are adherents of most major religions. There is no justification for seeing these ideas as the exclusive legacy of Humanism. Furthermore, there are independent secular reasons why schools offer the curriculum that they do. A basis in favour of "the religion of secular humanism" has never been a factor in their development and implementation.

The charge of Humanist infiltration into the public schools seems to be the product of a confusion of cultural humanism and Religious Humanism. Though Religious Humanism embraces cultural humanism, this is no justification for separating out cultural humanism, labeling it as the exclusive legacy of a nontheistic and naturalistic religion called Religious Humanism, and thus declaring it alien. To do so would be to turn one's back on a significant part of one's culture and enthrone the standards of biblical fundamentalism as the arbiter of what is and is not religious. A deeper understanding of Western culture would go a long way in clarifying the issues surrounding the controversy over humanism in the public schools.

Once we leave the areas of confusion, it is possible to explain, in straightforward terms, exactly what the modern Humanist philosophy is about. It is easy to summarize the basic ideas held in common by both Religious and Secular Humanists.

These ideas are as follows :

1. Humanism is one of those philosophies for people who think for themselves. There is no area of thought that a Humanist is afraid to challenge and explore.
2. Humanism is a philosophy focused upon human means for comprehending reality .

Humanists make no claims to possess or have access to supposed transcendent knowledge.
3. Humanism is a philosophy of reason and science in the pursuit of knowledge. Therefore,

when it comes to the question of the most valid means for acquiring knowledge of the world, Humanists reject arbitrary faith, authority, revelation, and altered states of consciousness.

4. Humanism is a philosophy of imagination. Humanists recognize that intuitive feelings, hunches, speculation, flashes of inspiration, emotion, altered states of consciousness, and even religious experience, while not valid means to acquire knowledge, remain useful sources of ideas that can lead us to new ways of looking at the world. These ideas, after they have been assessed rationally for their usefulness can then be put to work, often as alternate approaches for solving problems.
5. Humanism is a philosophy for the here and now, Humanists regard human values as making sense only in the context of human life rather than in the promise of a supposed life after death.
6. Humanism is a philosophy of compassion. Humanist ethics is solely concerned with meeting human needs and answering human problems for both the individual and society and devotes no attention to the satisfaction of the desires of supposed theological entities.
7. Humanism is a realistic philosophy. Humanists recognize the existence of moral dilemmas and the need for careful consideration of immediate and future consequences in moral decision making.

8. Humanism is in tune, with the science of today Humanists therefore recognize that we live in a natural universe of great size and age, that we evolved on this planet over a long period of time, that there is no compelling evidence for a separable "soul", and that human beings have certain built in needs that effectively form the basis for any human oriented value system.

9. Humanism is in tune with today's enlightened social thought. Humanists are committed to civil liberties, human rights, church-state separation, the extension of participatory democracy not only in government but in the workplace and education, an expansion of global consciousness and exchange of products and ideas internationally and an open ended approach to solving social problems, an approach that allows for the testing of new alternatives.

10. Humanism is in tune with new technological developments. Humanists are willing to take part in emerging scientific and technological discoveries in order to exercise their moral influence on these revolutions as they come about, especially in the interest of protecting the environment.

11. Humanism is, in sum, a philosophy for those in love with life. Humanists take responsibility for their own lives and relish the adventure of being part of new discoveries, seeking new knowledge exploring new options. Instead of finding solace in prefabricated answers to the

great questions of life. Humanists enjoy the open-endedness of a quest and the freedom of discovery that this entails.

Though there are some who would suggest that this philosophy has always had a limited and eccentric following, the facts of history show otherwise. Among the modern adherents of Humanism have been Margaret Sanger, founder of Planned Parenthood and 1957 Humanist of the Year of the American Humanist Association; humanistic psychology pioneers Carl Rogers and Abraham Maslow, also Humanists of the Year; Albert Einstein, who joined the American Humanist Association in the 1950s; Bertrand Russell, who joined in the 1960s; civil rights pioneer A. Philip Randolph who was the 1970 Humanist of the Year, and futurist R. Buckminster Fuller, Humanist of the Year in 1969.

The United Nations is a specific example of Humanism at work. The first Director-General of UNESCO, the UN Organization Promoting Education, Science and Culture, was the 1962 Humanist of the Year Julian Huxley, who practically drafted UNESCO'S charter by himself. The first Director General of the World Health Organization was the 1959 Humanist of the Year Brock Chisholm. One of this organization's greatest accomplishments has been the wiping of smallpox from the face of the earth. And the first Director- General of the Food and Agricultural Organization was British Humanist John Boyd Orr.

Meanwhile, Humanists, like 1980 humanist of the Year Andrei Sakharov, have stood up for human rights wherever such rights are suppressed, Betty Friedan and Gloria Steinem fight for

women's rights, Mathilde Krim battle the AIDS epidemic, and Margaret Atwood is one of the world's most outspoken advocates of literary freedom- humanists all.¹

Encyclopaedia Britannica:

Humanism, the attitude of mind which attaches primary importance to man and to his faculties affairs, temporal aspirations and well being (from Latin humanus, "Human"; of homo, "man", homines, "mankind".), often regarded as the characteristic attitude of the Renaissance (q.v.) in western Europe. The Greek and Roman classical writers regularly distinguished the human or humane, on the one hand from the bestial and on the other hand from the divine; but in making the latter contrast they usually stressed some pathetic aspect of the human, such as mortality or fallibility.

Medieval Christianity, whoever, suggested that man's life on earth is significant only insofar as it affected his soul's expectation of God's mercy after death, and it was against this belittling of his natural condition that the humanists of the Renaissance asserted the intrinsic value of man's life before death and the greatness of his potentialities. As ecclesiastical influence waned the protest of humanism was turned against secular orthodoxies that subordinated man to the abstract concepts of political or biological theory.

In the 20th century some new senses were given to the word humanism. F.C.S. Schiller (1864-1937) took it as the special name of his own version of pragmatism (q.v.) maintaining that all

1. Important Link: Common Dreams. News Center. Breaking News & views for Progressive Community. What is Humanism? By Frederik Edwords. Executive Director, American Humanist Association.

philosophic understanding stems from human activity and re-affirming Protagoras' contention that "Man is the measure" against what he called the "intellectualist" philosophies, whether represented by Plato, by Hume or by the idealists of his own time. The humanism of Irving Babbitt (q.v.) was very different, being a reaction in favour of classical order against romanticism and naturalism, not only in their literary but also in their wider aspects.²

The Encyclopaedia Americana :

(1) That phase of Renaissance which consisted in a renewed study of the so-called humanistics. Humanism had its source in Italy, which had all times maintained a continuous tradition of its ancient greatness. Furthermore, Italy was the nearest of the Civilised Western countries to the Empire of the East, and so it was to Italy that the Byzantine scholars fled when their country fell under Turkish dominion. Much before this, however, the Italian scholars had begun to set a high price on the remains of ancient learning. Petrarch (1304-74), and Boccaccio (1313-75) (q.q.v.) were both more highly esteemed by their contemporaries for their Latin writings than for their much effort works. Boccaccio indeed was familiar with Greek as well as with Latin.

The definitive introduction of Greek into Italy, however, took place in 1391, when Michael Chrysoloras, being on his way through Florence on a mission from the emperor of Byzantium, was induced to settle there and teach Greek. After him came Johannes Bessarion, Theodorus Gaza, Johannes Argyropoulos and Demetrius Chalcondylas, who had left the menace of the Turks or on

2. Encyclopaedia Britannica, V. 11, P. 876

account of the fall of Constantinople in 1453.

The humanism of all northern countries, that of France had Italian origin, and may be said to have received its first great impulse from the invasion of Naples by Charles VIII in 1494. It owed much, however, to the influence of perhaps the greatest of all the scholars of the Renaissance of Dutchman Desiderius Erasmus (1467-1536). Erasmus also played an important part in British humanism. Humanism in England was at once a literary debtor and a disciple of Petrarch and Boccaccio. In the reign of Henry V. Humphrey, Duke of Gloucester, was a patron of learning in the Italian sense and gathered around him a coterie of English and Italian scholars. However, British humanism first became definitely established by Thomas Linacre (1460-1524) William Grocyn (1446-1519), and William Latimer. These three friends made secure the hold which humanism had already obtained on Oxford, so that British humanism became able to meet that of Italy on even terms. Through Colet (1467-1515) the pupil of Linacre and Grocyn, the humanistic movement led to the foundation of the great schools of England. Sir Thomas More (1478-1535), another pupil of Linacre and Grocyn, did much to break down the opposition to Greek at Oxford. More was also an ardent Platonist, as is shown by his famous book the 'Utopia', which was patterned after the 'Republic' of Plato. Greek was established at Cambridge through the efforts of Erasmus and John Fisher (1469-1535), bishop of Rochester. The humanism established in England by these men spread throughout society, and paved the way for the great Elizabethan period of literature and culture.

(2) The word "humanism" is often used for that theory of education which claims that a study of the classics is the best means for a well-rounded and broad culture. It often takes the form of a protest against the scrappiness of a training based on a too exclusive devotion to natural science.

(3) "Humanism" is sometimes used to designate that type of philosophical view which makes man the measure of all things. Its chief contemporary exponent is F.C.S. Schiller of Oxford.³

Merrian Webster's Encyclopadia of literature:

The learning or cultural impulse that is characterized by a revive of clalssical sprit, and a shift of emphasis from religious to secular concern that flowered during the Renaissance.

Renaissance humanism is traceable to the 14th century Italian poet Petrarch, whose scholarship and enthusiasm for classic Latin writings ("The humanitics") gave great impetus to a movement that eventually spread from Italy to all of Western Europe. The diffusion of humanism was faciliated by the universal use of Latin and by the imation of movable type. Although humanism gradually became identified with class room studies of the classics, it more property embraced any attitude that exalted mans relationship to god, free will, and human superiority over nature.⁴

The New Penguin Encyclopedia :

"Humanism historically, a movement that arose with the Italian Renaissance, in the writings of Ficino, Pico and later Erasmus and More. The humanists drew on classical literature

3. The Encyclopedia Americana V. 14. PP. 487-488.

4. Marrian Webster's Encyclopadia of Literature, P-569.

(Particularly that of Greece) and emphasized the centrality of human achievements and potential, in opposition to many of the claims of dogmatic theology and science."⁵

Chamber's Encyclopaedia :

"☆☆☆ Thus the word Humanism came to present not only a system of education based on the Greek and Latin classics, but also any system of thought which set out to exalt or defend man in his relation with God, with nature, and with society ☆☆☆".⁶

The American people Encyclopaedia:

"Humanism is a term generally implying practical interest in humanity. Man is essentially a doer, not a thinker, and knowledge must therefore have as its main object the solving of problems pertaining to humanity, the humanist declared. This school of thought developed in the 15th century and was born of opposition of scholasticism, the main concern of which, claimed the humanists, was with abstraction, such as God, religion etc."⁷

Encyclopaedia of Social Science:

" That the word Humanism was appropriated by a famous literary and intellectual movement of the Renaissance, was more or less of a historical accident, but that it should be also applied to several other philosophic movements was only natural. For it is clearly a suitable term to characterize any view of the world for which humanity is the central object: and as such views are numerous, it

5. The New Penguin Encyclopedia. P. 741.

6. New Revised Edition, London, New York, 1967, V. VII.

7. Chicago, 1955, V. X.

speedily acquires a plurality of senses. Their common point of interest, however, is always the human aspect, as opposed to superhuman or the merely naturel. The most fundamental formulation of philosophic humanism is still to be found in the dictum of protagoras that 'Man is the Measure of Everything'. This formula lays the sharpest strees on the relativity of all knowledge to human capacity

☆☆☆".8

The Humanist outlook :

"Humanism is defined in the Oxford English Dictionary as ' any system or action which is concerned with 'merely' human interests'. The point of the word 'merely' here is that it excludes theology. The early humanists, who took Erasmus for their master, were believers in Christianity : but they did not think it right to apply religious tests to every form of intellectual activity. In particular, they attached an independent value to the study of the languages, literature history and mythology of ancient Greece and Rome: it is for this reason, indeed, that classical studies still go by the name of the "humanities". At the same time they took the first step toward freeing the human mind from religious control.

Freedom of thought and speech was a form of resistance to authority. It rested on the principle for which Prof. Flew argues that one should not be required to accept as dogma what is known to be true. The adherents to this movement were not nationalists in the philosophical sense of the term:

they had confidence in the power of human reason, but they did not believe that reason alone, unaided by observation, could discover how the world worked. This open critical spirit has continued to be the distinctive mark of the humanists. The hostility of the humanists to rigid and uncompromising religious dogmas was not evinced only in their fidelity to natural sciences, it extended also to questions of human conduct. This did not mean that their moral principles were necessarily different from those who were held by their religious antagonists. The difference lay in their denying that morality either had a religious basis or needed a religious sanction ☆☆☆".⁹

Mackenzia, J.S.: Lectures on Humanism :

" Humanism is the point of view which regards human life as an independent centre of interest, or, in, in old Greek phrasology, the 'helm' by which the universe is steered. In this sense, I contrast it with the more failiar term 'naturalism' – the attempt to understand human life in the light of the forces that operate in the world around it – and also with 'supernaturalism' that wich seeks for the explanation of the world in supernatural powers. From both these points of views, the course of human life is opt to appear in the phrase of Mr. Balfour, as a 'brief and transitory episode in the life of one of the meanest of the planiets' : where as, from the point of view of humanism, it is only by reference to man's life that the rest of the universe gains dignity and significance. Humanism may be described as the attitude of mind which seeks the key to the world in the life of man, or at any rate, the key to man's

9. Introduction by A.J. Ayer.

life within himself. As Bishop Berkeley says 'human mind and other minds like man's, are the only things that really exist, and cosequently, in studying man we are truely studying everything.'¹⁰

Radhakamal Mukerjee : The way of Humanism. East and West.

"Humanism may be defined as an integrated system of human meaning, goals, and values, and harmonious programme of fulfilment, individual and collective. It seeks to clarify and enrich man's goals, values and ideals and achieve his full humanness through bringing him in ever deeper and more intimate kinship and harmony with the surrounding life, society and cosmos. Humanism rests on 'value-realism' which is not an abstract notion but involves the concrete fulfilment of human life and potentialities that is itself invested with the highest values by, and for man's self. Mankind's universal experience at the level of both the self and society is that the real value of human fulfilment - the aim of all humanists is supreme ☆☆☆ ". ¹¹

Ralph Barton Percy : The Humanity of man :

" - Humanism is essentially a philosophy expressing a reaction against the unnatural stresses ascotism places on self - denial. It puts its trust in desire and enjoys life with a good conscience. It cultivates the art of happiness. This does not mean that Humanism lacks discipline, but that its self control is constructive and justified by fruitfulness. Humanism finds no virtue whatever in self-denial and self-torture. It finds the good things of life to spring spontaneously from an original fund of instinct.

10. London, 1907, P.27.

11. Bombay, New Delhi, 1963. P.1.

enriched by growth and social intercourse. Humanism is a creed dedicated to man. It idealizes man without divorcing him from nature. Its object is existent man taken in respect of the faculties and achievements which dignify him. Humanism may or may not substitute for religion. It is consistent with theism, but does not degrade man in comparison with God or replace man by God as the only Being worthy of reverence that which dignifies man must be something granted to him by the grace and condescension of another Being. It will not suffice to say that man is a mere receptacle, a beneficiary of salvation ☆☆☆.

Humanism is committed to accepted human nature and is therefore obliged to take the bad with the good and so construct a supreme concept of nature which will embrace both the good and the evil as these appear from man's limited point of view ☆☆☆".

Crane Brinton : Shaping of the Modern Mind

"☆☆☆ They (the humanists) believed that man is a measure of all things and that each man is a measure for himself. The tag word is 'individualism' – these men were great individualists as opposed to the timid conformists of the Middle Ages. They were men who dared to be themselves, because they trusted their own natural powers, in some thing inside themselves ☆☆☆".¹²

After going through these definitions carefully, we will now discuss Humanism at length and will critically analyse the various social, political, and emotional factors which worked together to give birth

12. New York, 1953, PP 29-30.

to the most multi-faceted interesting and complex philosophic ideology- Humanism.

Humanism is the philosophical and literary movement which originated in Italy in the second half of the fourteenth century and diffused into the countries of Europe, coming to constitute one of the factors of modern thought and culture. Humanism was, like its counterpart in religion - Protestantism, the basic aspect of the Renaissance, and precisely that aspect through which Renaissance thinkers wanted to reintegrate man into the world of nature and history and to interpret him in this respect. In this sense, the term Humanism derives from 'humanitas' which at the time of Cicero meant the education of man as such- the education favoured by those who considered the liberal arts to be instruments, that is, disciplines proper to man which differentiate him from the other animals. The humanists held that through classical letters, the "rebirth" of a spirit that man has possessed in the Classical Age and has lost in the Middle Ages could be realised - a spirit of freedom that provides justification for man's claim of rational autonomy, allowing him to see himself involved in nature and history and capable of making them his realm. This "return to antiquity" did not consist in a simple repetition of the ancient past but in revival and development of capacities and powers that the ancients possessed and exercised, but which had been lost in the Middle Ages. The humanists rejected the medieval heritage and chose that of the classical world. The privilege that they accorded to the humanities - poetry, rhetoric, history, ethics and politics - was found on the conviction that these disciplines alone can educate man as such and can put him in a position to exercise freedom

and to understand the cosmos. This revival of the classics was first started in the great age of Greece by adopting Greek thought in Roman education. The real work with which Petrarch, who can be called the forefather of Humanism, retraced the classics and the qualities of intelligence and memory which he displayed interpreting them are unequalled by his predecessors. The richness and ease of his style and the elegant fluency of his Latin were also quite novel features. Petrarch shun all systematic and dogmatic doctrine arbitrarily imposed on man - whether it be scholastic philosophy, law or even political services and discipline. He, like a true humanist, asserted his freedom of choice and of initiative. This new doctrine which recognised man's importance in this world, giving him full freedom to choose and select guided by his own intellect and judgement - a freedom never granted to man till that time - opened up vast prospects for Petrarch's contemporaries and they traversed them with vigour and sincerity. Calling Petrarch their master, they passed on his message to coming generations. It was a message of freedom and individuality - the chief and basic concepts of Humanism. This message of Petrarch and his successors acquired new dimensions during the 14th century : and Florence, the literary center of Italy, became the center for this new learning also. It was by no accident that Italy became at once the home of the Renaissance and the cradle of modern thought. It was more ripe for this humanistic mobilization because of two reasons : Firstly, it was in Italy chiefly that the connection with antiquity had been preserved, and when the literature of antiquity once more saw the light, the Italians were able to make it their own in a quite special and independent

manner, since it was the work of their own past, flesh of their flesh, bone of their bone. The Italians revisaged the Greek literature - which in the fifteenth century became once more the object of enthusiastic study. The great importance for the history of culture of this general return to the literature of antiquity - to the study of antique history, philosophy and poetry - was that it revealed to men the existence outside the pale of the church, of a human intellectual life, following its own laws and possessing its own history. Secondly, it was owing to the historical circumstances of Italy that this new philosophy flourished and became so popular there : The partition into many small states which were the arenas of continual political struggles, during which usually no storm was left unturned which could lead to attainment and maintenance of power, brought about the dissolution of the social order of the Middle Ages and the a general inclination towards - Humanism.

Thus, in the first half of the fifteenth century, this new philosophy spread to all the parts of Italy to such an extent that eventually Humanism and Italian culture became synonymous. However, since Petrarch's school was not merely Italian, humanistic learning developed outside Italy as well, although its growth was slower, and more fraught with obstacles. This humanistic movement outside Italy - though, basically Italian took the shape of an independent product, and later, at the very time when Italian Humanism was losing impetus Lefure and Bude in France, Colet and More in England, and above all Erasmus gave a European significance to Humanism. It was a long way from Petrarch to Erasmus, and along the road new objectives were discovered and attained, in which at least the

names of L. Valla, G. Pontano and Aldo Manuzio must be mentioned.

However, back to earlier times : gradually Humanism gained more and more impetus in and outside Italy; so much so that it did not merely, remain a 'school of thought' or a 'philosophy' - it became a revolt like protestantism, against the double standards of society and religion, and it may aptly of the Renaissance. Crane Brinton says in his ' shaping of the Modern Mind.

"☆☆☆ Once upon a time, pair of fair-haired twins named Renaissance and

Reformation, persecuted and abused turned against their wicked but doddering

step-mother, the Catholic Church of the Middle Ages ☆☆☆".

Both the Humanists and the protestants worked together for the emancipation of the mankind.

They were conscious rebels and were rebelling against the same thing – against the familiar, but to sensitive minds, painful gap between the 'ideal' and the real; and against a general degradation and de-humanization of the mankind which was a prominent feature of the Middle Ages. This uncomfortable gap between the ideal and 'real which existed there throughout the Middle Ages, was by the fifteenth century almost too wide for the most ingenious explanations to close. The ideal was still christian, still an ideal of unity, peace, security, status, organization, the reality was wars, divided authority - even in the papacy which should reflect God's own serene unity - , a great scramble for wealth, and a general humiliation of mankind. In the Middle Ages was valued according to his union with Church and corporation. The natural man, with his purely individual, emotional life was of an

account and was not regarded as authorised. (Burkhardt has well shown in his work on the culture of the Renaissance how the propensity to individualism and the need of a purely personal development could not fail to arise under the influence of the historical conditions in Italy in the fourteenth and fifteenth century).

The Renaissance was a protest and revolt against absolute science and it liberated the inquiring human mind from subjection to the written word or official authority of church and state. And the Humanism which grew out of the Renaissance and which, indeed, was the inner meaning of the Renaissance, was return to man and nature from the trammals of an artificial system of life and thought, based upon super natural conception of the world.

"☆☆☆ The common characteristics of the Humanists is the escape, more or less through, from the fetters in which human thought had been confined – an escape into a wider freer world where all facts were relevant, where all theories had to be tested by relating them to their discoveries, and all formulae recast in accordance with their new-old light -- an escape whose prime cause was the new enthusiasm for the poets, historians and philosophers of Greece and Rome, and the scriptures of the Old Testament and New Testament, regarded no longer through the distorting medium of allegorical interpretation, but reverently, patiently, and critically studied ☆☆☆".¹³

13. Encyclopaedia of Religion and Ethics, New York, 1955, V. VII, pp. 831-32.

It was along these lines that humanism set out to emancipate the human being and to quote Protagoras 'to make him the measure of all things.' It was revolt against a 'way of life', a system - a system it found corrupt, over laborated, state, unlovely and untrue. The humanists were rebelling against the social and moral code of their time in which there was absolutely no place for reason, logic and intellect and when tradition and dogma ruled supreme. The church and the state had all the authority and both these institutions had become corrupt and exercised undue authority on men and women. The ideal of 'Truth' and 'Beauty' and 'Modesty' was there alright but it was confined only to the Holy Books and ethical treatises. Nobody bothered to teach the common man how he can live his life successfully on this Earth with help of his own intellect and reasoning. All the efforts were focussed on religion and the 'life there-after', totally ignoring the fact that this earthly life is also important and that a man can live happily if he is guided by Reason. Man, the most fascinating and the 'Best Creation' **إشرف المخلوقات** of God had forgotten his proper place in this cosmos and he must try to justify his existence and to achieve and conquer everything which this universe offers. The Fathers of the church reduced Man to more Nothing which was sent to the Earth in disgrace and so here he must compensate for his sins and the soul aim of his life was to live and not according to religion and age old traditions. Happiness and success were regarded cheap and almost irreligious: Reason, that magic - word, was considered blasphemous by those self-appointed demagogues: It was against this abnormal way of life that the Humanists revolted :

"☆☆☆It was a revolt, more or less complete with anew sense of freedom and individuality, a deliverence from bondage into a world of no restraints. Every shade of free activity, from onne and of the spectrum to the other, from the unblushing libertinism of the newly emancipated to the reforming zeal of these who had found the highest and final standerd, is to be found within the rank of the humanists ☆☆☆".

The humanists believed that we are to seek for the key of the universe, or at any rate, for the key to man's life within himself. "To be Men, to play the game of life beautifully seemed to be their highest ambition. And the reason that they were so much attracted by Greece and all that is Greek was that the ancient Greeks 'played the game of life' to quote Goethe - 'more beautifully than any others and their interest seemed always lie in life.'"

"☆☆☆ The Humanists were not called upon by the conditions of their lives, like most modern people, to put forth great efforts for the subjugation of natural forces; they did not get captured by an important mission, like that of the Romans, nor was it their tendency, like most oriental people to seek peace in the contemplation of the absolute and infinite. They wanted to live beautiflly and die beautifully and to behave neither like 'subhuman ' nor like superman but like 'human'. Their religion, their art, their literature were all eminently humane".¹⁴

This was the reason that the Humanists idealized the Greeks. The Greeks were indeed born Humanists and Humanism - in the broader sense in which we are using it here - is certainly not to be found in the teachings of Comte or the pragmatists, but rather in the lives and culture of the ancient Greeks. Thus, our modern Humanists chose the Greeks as an ideal for them and for the common people - an ideal not lofty or sublime, but 'humane'.

"☆☆☆ They found that the Greeks - and Romans - were gently, disciplined, moderate in all things, distrustful of the wild, the excited, the unbuttoned, the enthusiastic, free from superstition and rigidity - but no means irreligious - , controlled, mature men of imagination not narrow rationalists ☆☆☆".¹⁵

Inspired by these balanced and 'humane' lives of the Greeks, the humanists tried, through their philosophy which was a more systematic and elaborate form of the above mentioned Greek ideology, to infuse the some spirit in the men and women of their time and to make them behave like healthy human beings, not like religion - obsessed robots ! They wanted Reason to be the driving force of the human machinery and they believed that because of his inherent goodness and reasoning capacity man can be the measure of all things. In other words, Humanism was a return to man and nature from the trammals of an artificial system of life and thought, based upon a supernatural conception of the world. It liberated the man from the unhealthy and crippling influence of the church and the state, boldly declaring that for a normal and balanced life there must be a harmonious

development of human body and soul. Humanism denotes, then, not only a literary tendency, a school of philologists (they were all men of letters who set out a pattern and standard for modern schoolship, studied ancient languages and introduced analytical and historical standards of criticism), but also a tendency of life, characterised by interest for the human, both as a subject of observation and as the foundation of action.

So far we have seen Humanism in a general and broader perspective (because it is in this general and broader sense that the term has been used in the present thesis), now let us cast a hurried glance on the purely philosophical and technical aspect of Humanism and see what philosophical and technical changes it had gone through from the 14th century to our times.

Humanism may chiefly be classified into two distinct systems:

1. The Theocentric, (which existed even before the Renaissance).
2. The Anthropocentric, (which came into existence during the Renaissance and with which we are chiefly concerned here).

The first fifteen centuries of our era were dominated by the Theocentric system while the last four centuries by the Anthropocentric.

The theocentric type of humanism was preached in the Medieval Period in Europe and abroad by all the great thinkers of these times such as Anselm (103-1109 A.D.)¹⁶, Abelard (1079-1142 A.D.)¹⁷,

16. History of philosophy, by Alfred Weber, Translated by Frank Thilly (U.S.A.) P.164.

17. Ibid, P. 174.

Aquinas (d. 1274- A.D.)¹⁸, Duns Scotus (d. 1308 A.D.)¹⁹, etc. Man, with his complex interests and cultural aspirations received a large acknowledgement in the speculative scheme. The scheme was not anthropocentric : everything in was focussed upon God the author and finisher of all creation. That is what distinguishes it from the Renaissance during Humanism and the Humanism prevalent during the eighteenth and nineteenth century.

The revolution that took place with the Renaissance and the change that transformed the basic concept of Humanism is ill-described as the change from trust in authority to trust in reason. Rather, it was a revolution in the objects of man's rational interest - from thought concentrated on his otherworldly destiny to thought concentrated on his present habitation,- the world of time and space. Everything was changed now: the revival of the great Platonic tradition, in combination with a new interest in facts, i.e. in observation and experiment called into being the new knowledge the knowledge of the positive sciences of man and nature. The old world outlook, in which man and nature found their status within an order that was supernatural and divine, yielded place to a new one in which man and nature filled the picture, with God fading a little in the background, and nature ever more and more being subjected to the sovereignty of man.²⁰

When we turn to philosophy for a dispassionate exhibition of this new world - outlook ²¹, we find

18. History of philosophy, by Alfred Weber, Translated by Frank Thilly (U.S.A.) , P. 191.

19. Ibid, P. 195.

20. Towards A Religious philosophy.

21. Descartes established his famous formula, Cogito-Ergo-Sum, i.e. I think, therefore I exist.

it explicitly formulated by Descartes (1596-1650 A.D.)²². "The wheel of thought thus revolved in full circle 23,- from the Middle Age orthodoxy to the recognition of modern thought, from God as reason to Reason as God, from faith in the God man to faith in Man: and thus the ideal of perfected humanity had its birth. This was the ideal that inspired the Prophets of Humanism, both in the age of the Revolution and after - the ideal of Condorcet , the Saint Simonians, Comte and others.

But before the nineteenth century has passed, a new outlook was dawning upon men's minds. New ideas were winning ascendancy, some of them theocentric others indifferent and some even hostile to religion. And thus we come to the twentieth century movements in humanism, like Pragmtism, Marxism, Personalism and Existentialism.

This was a brief sketch how humanism purely Technical and philosophical Humanism - has developed and what different ideologies it has represented at various stages. But this was a purely technical Humanism, and as we have said earlier, we are using the term in a much broader and more 'human' sense. We are dealing with as a 'philosophy of life' which can neither be time bound nor can be confined to a particular period. It came into existense when Adam put his foot on this Earth and will continue to exist till the last man bids fare well.

It was there when no particular "ism" was allotted to it and will remain there even if the term is wiped out from the pages of philosophic treatises. To repeat what we have said in the very begining of

22. History of philosophy, P.243

23. Towards A Religious philosophy, W.G. BeBurgh, London, 1937.

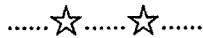
It was there when no particular "ism" was allotted to it and will remain there even if the term is wiped out from the pages of philosophic treatises. To repeat what we have said in the very beginning of this chapter : Humanism is deeper than a philosophy and more congenial than a code. It is not life's dictum, but life itself. It is not life's dictum, but its expose.

To quote Crame Brinton :

"Let us then take Humanism as a kind of cover all under which may be grouped all men whose world view is neither primarily theological nor primarily rationalistic ☆☆☆. A Humanist can be a theologian trying to do without a personal God, an educational reformer who we have too much of natural sciences and not enough of the humanists, a philosopher who holds that humans are rather more than animals if less than God, so if we limit ourselves to the Renaissance admirers who are usually classed as Humanists. We shall miss much."

But at the same time we must also bear in mind that there are some very basic concepts of Humanism, which are the distinguishing characteristics of a humanist- whether he is a theologian, and educationist, a historian, a philosopher, a literature, or like our Shaikh, a poet. These distinguishing features of Humanism are being given below and it will be along these guide lines that we will judge Sa'di as a humanist. Here we are just enumerating them, a fuller discussion will follow in the next chapter when we will apply them to Sa'di's works :

1. Man is a Measure in Himself and for Himself, or Man is a Measure for All the things.
2. Harmonious Development of Body and Soul.
3. A Rational Interpretation of Religion and Morality.
4. Exaltation of Freedom.
5. Love of Beauty and optimism.
6. Compassion.



**Concept of humanism in
the pre Sa'di Persian
Literature**

Concept of humanism in the pre Sa'di Persian Literature

Before dealing with Sa'di's humanism one comes to seek for his like in the Persian literature, one's efforts seem doomed to failure. The temperamental inclination of the Iranian race towards lyrical poetry and the social, political and economical necessities of singing the praise of some powerful and bounteous patron served as compulsive incentives for the writers and poets of those bygone ages to cultivate the ghazal, the romantic mathnawi and the qasida. Mysticism being another creative factor, it brought about the great mathnawi of Rumi and some scattered treatises on the subject. All of these dealt either with the emotional or the sordid side of human nature. None of them considered humanity in its fulness or aimed at helping it to achieve a nature and balanced growth. If some pious soul felt compassion for man's woeful plight he turned into a moralist or a sage and wrote an *کیمیای سعادت* or *اخلاق ناصری*.

But in reality, the prospect is not as barren as that. One has only to turn to that infinite repository of the Persian genius, the *شاهنامه*, and one will find in it such a plethora of humanism and such a host of humanists that one will gape in stupefied wonder. And, indeed, the thing is stupefying enough and wonderful enough. One sees the humanistic maxims of Gulistan followed centuries before Gulistan was ever written, and the ideals of kingship and nobility as propounded in Bustan realised a quarter of a millenium before Bustan was even conceived. And, wonder of wonders, these phenomena appear where one would least expect or suspect them to be. They are met with on

bloody battlefields and in global wars. Indeed, the fact is hard to swallow that the best epic of a language is its next best composition on humanism also, and that the next-best epic writer of the world is one of the greatest humanists as well. But the thing stands proof. Let us pause and consider.

The jingling resemblance between human and humane, and between humanitarianism and humanism confuses the mind about the true significance of these words; Human is taken to be synonymous with humane; humanism is regarded to be as one with humanitarianism. But, infact, the two sets of words have nothing in common save their commencing letters. Humanism is a natural and spontaneous bloom while humanitarianism is a product of the ethical hot-house. To change the metaphore, while humanitarianism is "the milk of human kindness" pure and unadulterated, humanism is the same thing but with the customary aqueous dash of the milkman's bucket. Humanism does not deal with ideal but with natural human beings. And, indeed, it is better that is so, for, while nature is all around and with us in the world, the ideal is no-where to be found except in the mind of the abstract theorest. We meet human beings with the human weaknesses and strengths everywhere; but immaculate supermen are no more than the phantoms of the philosophical fancy. It is not meant that humanism denise or belittles virtue. It admits that it exists but that it is juxtaposed with evil which serves as foil to set it off to advantage.

There is very strong philosophical basis for all this as well. Let us turn to the famous Triad of the Hegelian Dialectics. It comprises of Thesis, the Anti- Thesis, and the Synthesis - in simpler

language, the Being, the not Being, and the Determined Being. Our experience knows not of a thing per se (Being: Thesis), a thing corresponding to its ideal concept, i.e. a thing without the admixture of its opposite Thing (Not- Being; Anti Thesis). What we do find in nature is always a mixture of the two, i.e. an amalgam of two exactly opposite realities (Determined Being Synthesis). Light per, i.e. light covering the whole range of the spectrum, is never experienced in nature; what is met with is light having a certain wave-length. The measure of that wave-length ipso facto suggests that it is not the ideal and the supreme light; that there are wave-lengths greater and so with virtue. The ideal of this Thesis or its Anti-Thesis (Evil) is never experienced by us. What we meet in nature is always a mixture has infinite varieties with varying degree of the measure of each of its components in every particular and individual case. And from this very fact emanates the *raison d'être* both for Ethics and Humanism. As in a given amalgam the measure of virtue and evil is changeable and controllable, Ethical teaching gets its justification. And as these amalgams of virtue and evil DOEXIST, we enter the realistic and attractive field of Humanism.

The ideal Good toned down by Reality, Vice redeemed with virtue-this is the burden of Humanism, and of Firdawsi as well. There are neither angels nor devils in Shahnama, but a mixture of angelhood and devilry. At one end of this humanistic continuum stands the devilish arch-angel Rustam, and at the other the cherubic devil Piran, with a host of celestial and hellish hierarchies thrown in-between. In spite of his Jahan-Pahlawani and the heroism which that august office

obligates, the strategems to which Rostam stopped in his fight with Suharb and Isfandiyar are well known. And despite his soldierly and deep sense of loyalty for the Kayanian Dynasty, the same Jahan pahlawan's occasional bursts of rebellious anger against Kay-Kaus and Tus also need no reminder.

On the other hand, the solicitation of piran, the commander-in-chief of the evil forces of Afrasiyab, for Siyaush is also remembered with surreptitious approval by every reader of the Shahnama. The expansive, story telling style of Firdawsi makes him unsuitable for quotation in a small essay like the present one. The reader is recommended to read the relative passages in Shahnama itself.

To judge Firdawsi as a humanist it is best to ascertain his views on the basic tenets of humanism with which we are fairly well acquainted by now.

1. Religion - Religion in humanism is not strait-jacketed formalism. It is a pliable thing, serving to promote human good and adaptable to the exigencies of time and space. Its regulating principle is Reason. Let us see what Firdawsi has to offer us here. Two references will suffice.

First, we find in Shahnama the Praise of Reason put just after the Praise of God and before the praise of the Prophet. (And, believe and like it or not, even in this reverse order Firdawsi writes only one verse on the latter topic and then passes on.) This arrangement is contrary to that usually followed by other Persian poets of the classical tradition. In these latter, the praise of the Prophet immediately follows that of God. Firdawsi changes the order of precedence in order to stress conviction that for man's salvation on earth and in heaven Reason is the supreme guide, and that in

discovering God's will it comes first to any apostolic mission. The terms in which he glorifies Reason leave his sense in no doubt :

1 خرد رهنمای و خرد و مگشای خرد دست گیرد بهردو سرای
 خرد چشم جانت چون بنگری تو بی چشم شادان جهان نسپری
 ازوئی بهردوسرا ارجمند گسته خرد پای دارد به بند
 نخست آفرینش خرد را شناس نگهبان جانست و آن سه پاس
 سه پاس چشمست و گوش و زبان
 کزین سه رسد نیک و بد بی گمان

Then as to formal conformity : Firdawsi thinks it quite unnecessary. The thing which counts in the spirit of charity contained in religion, and not its superficialities :

2 می لعل خورد خون دلها مریز تو خاکی چو آتش مشو و تیز
 اگر دامن آلوده گردد بمی حرامست جرمی ندارد به پی
 می لعل گون خوشترست ای مسلیم زخونابه اندرون یتیم
 از ان آب رنگین به نزدیک من
 به از آکه نزن کند پیرزن

(Can any critic distinguish here if the speaker is Firdawsi or the great humanist Sa'di ?)

C.F. the Shaikh's famous lines :

1. Shahnama, ed, M. Ramadani, Tehran, V. I, P.2

2. Shahnama, V. I, P. 234.

3 چرانی که بیوه زنی بر جروخت بسی دیده باشی که شهری بوخت

4 بخوشید سر چشمه های قدیم نماند آب جز آب چشم یتیم

2. Liberty - آدمی فکرو عمل. This is yet another important article of the humanists creed and directly follows from the preceding principle of Reason. If reason is supreme in the life of man, then he should be free to follow it in thought, speech and action. Fetters, whether religious, social or political, should not restrain him from following that Guiding Star and from reaching the ultimate goal of his spiritual fulfilment. This principle was so important in the eyes of Firdawsi that his whole great work is infused with it. Indeed, the best praise he can bestow on his dear country is to call it the Land of the Independent; and for him the Independent People par excellence are the People of Iran. This is very clearly borne out where he uses the phrase in contradistinction to the Turks. Giw brings the letter of Key-Kaus to Rustam reporting the incursion of Suhrab and dilating upon his heroic exploits. Rustam laughs and refuses to believe it.

5 تهمتن چو بشنید و نامه بخواند بخندید و زان کار خیره بماند

که ماننده سام گرد از مهان سواری پدید آمد اندر جهان

از آزادگان این شد شگفت زترکان چنین یاد نتوان گرفت

Mark the third line which gives reason for Rustam's incredibility and uses the word آزادگان as

3. Kulliyat, P. 229.

4. Kulliyat, P. 229.

5. Shahnama , V. I P.36.

ترکان opposed to.

Shahnama is the Book of kings, and kingship demands obedience and submission. But the independence of spirit of Firdawsi's آزادگان is such that ever and anon it bursts the barrage and outflows the dam. Two example will suffice. Strangely and significantly, both of them belong to the reign of Dnahnak, than whom no worst tyrant had ever ruled Persia.

I. One day the tyrant describes to the assembled mubads his dream about Faridun and asks them to explain it to him. They tremble and cower to tell the truth. But one brave soul steps forward and harangues the king in the following terms :

که جز مگر را کس ز مادر نژاد	6 بدو گفت پردخت کن سرزباد
که تخت مهی را سزاوار بود	جاندار پیش از تو بسیار بود
چو روز درازش سر آمد بمرد	فراوان غم و شادمانی شمرد
سپهرت همایون بود	اگر باره آهنینی بپای
زمین را سپهر همایون بود	کجانام او آفریدون بود

II. Dnahnak makes the mubads to sign the charter of Absolution. Suddenly Kawa appears on the sceane, and after chiding the monarch in no weak terms about his brutal excesses, demands that his son's life should be spared. Dnahnak concedes. Then he gives the Charter to Kawa and requests him to wilness it. Now listen:

سبک سوی پهران آن کشورش	7 چو بر خواند کاوه همه محضرش
بریده دل از ترس گیهان خدیو	خروشید کای پایمردان دیو
سپردید دلها بگفتار اوی	همه سوی دوزخ نهادید روی
نه هرگز بر اندیشم از پادشا	نباشم بدین محضر اندر گوا
بدرید و بسپرد محضر بیای	خروشید و برجست لرزان زجای
از ایوان برون بشعر خروشان بکوی	گرانمایه فرزند در پیش اوی

And then this insignificant and destitute iron-monger comes out in open rebellion and incites and unites the whole country against the foreign tyrant.

3. Personal Honour - This is intimately connected with Liberty and Freedom since it is their direct and natural product. Shahnama is replete with its examples and we repeatedly come across cases where any threat to its security brings about a violent and instantaneous reaction. Perhaps, one of the most grand examples is the following. Sarv Shah of Yemen seeks the counsel of his courtiers as to how he should reply to Faridun's proposal for the marriage of his sons with the Yemenite king's daughters. The fearless sons of the desert reply :

که هرباد مرا تو بجنبی زجای	8 که ماهمگنان این نبینیم زای
نه ما بند گانیم باکشوار	اگر شد فریدون چنین شهریار
عنان و سنان تا فتن دین ماست	سخن گفتن و بخشش آئین ماست

7..Shahnama, V. I, P.40.

8. Ibid, V. I, P. 58

بخنجر زمین رامیستان کنیم به نیزه هوارا نیستان کنیم

4. Contentment - This is yet another blossom which adorns humanists flower-bed. The two chief aspect of humanism are a peace and a peace without. This "peace within" can never be achieved without the calm and serenity of cotntenment. Siyawush living hppily in Turan with his beloved Farangis is the happiest example of apeaceful and cotented mind. Another tragic Kayanian prince, Iraj, the youngest son of Faridun, exposes his view on the subject to his brothers in this way :

نه نام بزرگی ایران سپاه	9 نه تاج کنی خواهم اکنون نه گاه
نه شاهی نه گسترده روی	من ایران نخواهم نه چمن
بدان برتری بر بیاید گریست	بزرگی که فرجام آن تیرگی است
کنون گشتم از تاج و از تخت سیر	مرا تخت ایران اگر بود زیر
مدارید بامن شما هیچ کین	سپر دم شمارا کلاه و نگین
مباد آزر و گردن کشی دین من	جز از کهتری نیست آئین من
بکوشش فراز آورم توشه ای-	بسندہ کنم زین جهان گوشه ای

5. Sincerity - Like Liberty, the spirit of Sincerity also infuses the whole Shahnama. Firdawsi's word for it is راستی, which in Persian signifies sincerity as well as truthfulness. Indeed, this truthful sincerity so possesses the poet's mind that his verse also partakes of its quality. He has no art, for all art is untrue. Instead of the artist's colouring brush, he holds a plain mirror in his hand. And, of course, a plain mirror can neither colour nor embellish nor distort; it can only reflect. To illustrate the

difference, here is one extract each from Nizami and Firdawsi dealing with a common theme - the jewels of a king's regalia.

Nizami (in Sikandar-Nama) :

خرمان شوای ابر مشکین پرند	10 علم برکش ای آفتاب بلند
بخندای لب برق چون صبحگاه	بنال ای دل رعد چون کوس شاه
بگیرای صدف دُر کن آن آبرا	بیارای هوا قطره ناب را
بتاج سر شاه کن جای خویش	بیا ای دراز قهر دریا خویش

Firdawsi (kay - Khisraw inspecting his army, Sh. V.I. II. P.94):

بر آن تخت پیروزه برسان نیل	11 همیرفت شاه از برژنده پیل
بدرو بیاقوت کرده نگار	فروشته از تاج دو گوشوار
زخوشاب وزرّ وزبرجد کمر	ببازودو یاره زیاقوت وزر

Neither of the masters employs a single simile for the pearls. But their difference of approach is apparent. To glorify the king, Nizami belittles the pearl (his peremptory orders implying that it is no better than a slave). But not so the truthful Firdawsi. He mentions it with honour for it is adorning the person of the king. Nizami in his zeal to be clever forgets that by disparaging the ornament he is detracting from the grace of the person ornamented. The pearl emerges from the ocean all right, but on its face is a blush, not a sparkle. It never pays to do violence to the truth. One point should be

10. Kulliyat-i- Khamsa-i- Nizami-i- Ganjavi, Intisharat-i-Amir Kabir, Tehran, P, 765.

11. Shahnama , V. II, P. 94.

whatever he is getting is the truth and nothing but the truth. In other words, it is not the portrayed images which fill us with pleasure, but the realization that their portrayal is natural and true.

6. Apprecation of Beauty - A humanist appreciates beauty in every shape. And so does Firdawsi. And not only does he enjoy beauty, but he also knows the proportions which go to make a graceful form. Viewed in this light, his whole Shahnama is an exquisite pice of the modeller's art. However, that the beauty of the usual and common sort may not go by default, here follow two illustrations from Shahnama :

I. The maids of Rudaba describe her to the page-bay of Zal:

بخندید و گفتش که چونین مگوی	12 پرسنده باریدك ماهروی
بیك سرز شاه تو برتر بی پای	که ماهی است مهراب رادر سرای
یکی ابزدی بر سر از مسك تاج	ببلای ساجست و همرنگ عاج
ستون دو ابرو چوسیمین قلم	دونرگس دژم ابروان پرزخم
سر زلف چون حلقه پای بند	دهانش بتنگی دل مستمند
پراز لاله رخسار و پر مشك بوی	دو جادوش پر خواب و پر آب روی

II. Furud, the son of Suhrab, is encircled and wonded at kalat by the Iranians. He alies in the fort, and the fair maids of the boy's court commit suicide by leaping down from the parapet wall :

همه خویشان بر زمین برزدند	13 پرستگان بر سر دژ شدند
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12. Shahnama , V. I, P.127.

13. Ibid , V. I, P.120.

همه ماهرویان او سرنگون ربازیور و جامه گونه گون

همه آمدندی زیاره فرود

چو آید ز گردون ستاره فرود

It is doubtful if a prettier simile or a daintier verse has ever been penned by any Persian poet.

7. Practical Wisdom - Practical wisdom, ruse, dissembling, diplomacy, or what you will; it has types and types. Firdawsi was too upright to stoop to the "سرمار بدست دشمن کوب" variety. (And, indeed, so was the Shaikh; but occasionally he could not resist the temptation of turning a pretty quip.) But in the respectable art of diplomacy he is perfect. Suhrah is doing havoc in the Persian army. Kay-Kaus sends Giw to Sistan with urgent summons for Rustam. The Jahan- Pahlawan entertains his son-in-law for three days and then starts for court. On arrival he is harshly rebuked by the king for the delay. Rustam counters this downpour of the peevish monarch's wrath with contempt and leave in disdain for Sistan. The terror of Suhrah again seizes the court and some senior generals hurry to stop and pacify Rustam. Their apology takes the line usual on such occasions :

14 تو دانی که کاوس را مغز نیست.

15 تهمتن گر آزرده گردد ز شاه مرا ایرانیان را نباشد گناه و بگوید همانگاه پشیمان شود.

etc. But Rustum's wrath is not to be calmed down by such feeble excuses. He foames and fulminates and declares that he is fed up with the king and fears none but the pure God:

14. Shahnama , V. I, PP.372-73.

15. Ibid, V. I, PP.372-73.

16 سرم گشت سیر و دلم کرد بس جز از پاك نیروان نترسم ز کس

And now the crafty fox tackles the enraped lion. Gudarz, the oldest and the most prudent among the soliciting lot, strikes this sly note:

17 که شاه و دلیران گرد نکشان بدیگر سخنها برند این گمان
کزین ترک ترسنده شد سرفراز صمین گوید اینگونه هر کس پراز

The storm subsides as if by magic and the Jahan- Pahlawan turns right about:

18 برستم براین داستانها بخواند تهمن چو پشنید خیره بماند
بپاسخ چنین گفت گو در زرا که بسیار پیبوسم این مرزرا
تو دانی که نگریزم از کار زار ولیکن سبک واردم شهریار
چنین دید رستم ازان کار اوی که بر گردد آید بدر بار اوی

ازان ننگ بتگشت و آمد براه

خرامان بشد پیش کاوس شاه

8. Conformity to Nature - In the present writer's humble opinion this is the gist and the spirit and the sine qua non of all humanism. According to the humanistic theory man is neither an angel nor a beast, and it is in his interest that he should remain so. Indeed, every effort to the contrary is doomed to failure since it aims at subverting the unsubvertible nature. It is just this hurdle against which

16. Shahnama , V.I, PP.372-73.

17. Ibid, V.I, PP.372-73.

18. Ibid, V.I, PP.372-73.

religion stumbles and falls in its bid to super humanise the human species. Attempts of the opposite type which wish to subgrade man to a worm or worse are latecomers in the field and no one is sure about their result as yet. Humanism scrupulously avoids both these pitfalls. It lents man remain at his appointed place and tries to make him worthy of it. There is no vertical rise or fall, only a lateral expansion and spread. In this way more fulness is achieved with better balance. Man as a frisky and foolish little animal is better suited to survive and thrive in this fatuous world than he would be as a Vice-Gerent of God on Earth. Firdawsi knows this full well and plans his characters accordingly. After Shakespeare, Shahnama is perhaps the greatest art gallery of humanism in the world literature. Quotations would be invidious, but one has to quote. And, perhaps, the following pice taken almost at random is as good as any other.

Kay-Kaus has not yet nominated Kay-Khusraw as his heir; but most of the nobility desire and hope that he would do so. Tus, being himself a member of the royal family, wants otherwise. Gudarz gives a reception in honour of Kay- Khusraw which Tus does not attend. Now let Firdawsi take up the story.

جز از طوس نوذر که پیچید سر

19 ببستند گردان ایران کمر

هم او را بدی کاویانی درفش

که او بعد با کوس وزرینه کفش

پیامی بر او فرستاد نفز

ازان کار گودرزد تیز مغز

دش پر ز گفتارهای درشت	ز پیش پدر گیو بنمعد پشت
که این رای تو با خرد نیست جفت	بیا مد بطوس سپهد بگفت
که بر ما نه خوبست کردن فسوس	چو بشیند پاسخ چنین داد طوس
سرافراز لشکر منم رامجمن	در ایران پس از رستم یلتن
ز تخم فریدون منم یادگار	منم پور نوذر جهان شهریار
جهان را بنو کد خدا آورد	همی بی من آئین و رای آفرید
نشانیم بخت اندر آید بخواب	جهاندار کز تخم افراسیاب
سرافراز تر رو بتخت و کلاه	فریبرز فرزند کاوس شاه
که خام آمدش دانش و کیش اوی	دژم گیو برخاست از پیش اوی
نباید که پیچی که زخم کوش	بدو گفت کای نامور نیو طوس
زالبرز شاهی نبایست جست	ترا گر بدی فروزای درست
که نه مغز بودت نه رای بهی	ز افسر سر تو از ان شد تهی
پدر تند بود و تو دیوانه ای	تو نوذر نژادی نه بیگانه ای
که رای و خرد نیست با طوس جفت	بگفتش سخنها از کشداد گفت
فریبرز را برگزیند همی	دو چشمش تو گوی نبیند همی
همی طوس کم باد اندر جهان	بر آشفست گو درز و گفت از مهان
درشتت ببايست پاسخ بداد	بگیو آنگین گفت ای نیکزاد
کز ایزد و فرو اورنگ و بخت	نماییم او را که فرمان و تخت

بنیرو پسر داشت هفتاد و هشت بز و کوس و آمد از ایوان بدشت

وز آنو بیامد سپهدار طوس

ببستند بر کوه پیل کوس

But better counsels prevail, the Shah intervenes, and the momentary effervescence of these fiery old men passes away. The reader should judge if the great heroes of this great Iranian Epic behave like the wise Men of the East or like a bunch of unruly school-boys.

Firdawsi and Sa'di Compared

Now that we have become acquainted with Firdawsi as a humanist, let us how he compares with Sa'di in the same field. Both are realist, and not idealist except each of them deals with Reality in his own personal and particular way. (A discussion of these personal and particular ways of theirs will follow later on.) For example, to be chivalrous and nothing but chivalrous to an enemy is the ideal. But to cheek chivalry from becoming a hazard to self-preservation is practical prudence. But Sa'di and Firdawsi subscribe to this latter view. The Shaikh writes in his Gulistan:

20 بر عجز دشمن رحمت مکن که اگر قادر شود بر تو نبخشاید

(Do not pity the weakness of a foe because when he gain strength he will not spare thee.)

And in Shahnama we find Suhrab meeting his untimely death just because he had disregarded this important principle. The positive converse of this negative rule is that even a foul is fair to circumvent

a deadly enemy. Sa'di says in Bustan :

که باغالبان چاره ز رقت ولوس	21 چو دستی نشاید گزیدن ببوس
که اسفندیارش نجست از کمند	بتدبیر رستم در آید به بند
پس او را مدار چنان کن که دوست	عدو را بفرصت توان کند پوست

(Kiss the hand it is not meet to bite;

Deal with the victors by quite and self-ambesment !

Rustam by skilful management came to bondage

And Isfandiyar escaped not his noose

The foeman can be skinned as occasion serves :

Conciliate him, them, as though with a friend !)

In Firdawsi the encounter of Rustam and Isfandiyar carries this same burden. Realizing himself match for the redoubtable Kayanian prince, the astute Jahan-Pahlawan plays foul. And in choosing his particular brand of foul he despises not even **جادوئ**, the most mortal sin of the Iranian Mythology. Mark now Isfandiyar mentions it thrice in his accusation of Rustam:

وگر نه تن تو همی دضمه جست	22 تواز جادوئ زال گشتی درست
بدین سان سوی رزم من تاختی	کنون رفتی و جادوی ساختی

21. Kulliyat - i - Sa'di, P. 199.

22. Shahnama , V. III, P. 359.

23 فسونهاو نیزنگها زال ساخت که این بند و رنگ از جهان تو شناخت

It was said earlier that both Sa'di and Firdawsi subscribed to a common humanist ideal but that their modes of expression were different. Since Sa'di is not only a student of human nature but a thinker as well, we find in him both abstract principles and concrete illustrations from life. But in Firdawsi mental set-up the active and the practical dominate the meditative and the concept. So there is little of theory and abstraction in him; there is only application and realization. Which means that in Sa'di the exposition of his abstract views is direct while in Firdawsi it is indirect. Sa'di propounds his humanist principles as principles with plainness and cognency, while Firdawsi they are not expressed as principles at all but can only be inferred indirectly from the way in which he tells his story and the manner in which he makes his characters to act and to re-act. We may call the one a theoretical and the other a practical humanist. The following comparative extracts from the two will help to clarify as well as to illustrate the point.

1. The theme: A good king should cherish and reward soldiers.

Its expression as principle by Sa'di :

بباید بحقدارش اندر فزود
که بار دگر دل نهد بر هلاک

24 دلاور که باری تهو نمود
ندارد ز پیکار یا جوج باک

23. Shahnama , V. III, P. 305.

24. Kulliyat , P.264.

(When a courageous man one time shows hardi hood,

His rank should be advanced:

A second time his heart he 'll set on perishing,

And have no dread to fight with God !)

The Realization of this conception in Firdawsi (the conception itself being left out to be inferred

by the reader). Kay- Khusraw ascends the throne :

بنزد سپهدار گیتی فروز	25 چو آگاهی آمد سوی نیمروز
بچرخ بزرگی بر افکنده پی	که بر تخت نبشست فرخنده کی
ابا شاد کامی بارنگ و بوی	تهمتن سوی شاه بنهاد روی
چو آگاهی آمد بنزدیک شاه	سوی شهر ایران گرنستند راه
پذیره شدن را بیا راستند	یکی کشور از جای برخاستند
سرایند را گفت آباد مان	دل شاه شد زان سخن شادمان
وزیست پیدا بگیتی هنر	که او یست پروردگار پدر
برنستند بانای سرغین و کوس	بفرمود تا گیو و گودرز و طوس
سر سکش ز مژگان برخ بپر حکید	چو خسرو گو پیلتن را بدید
تهمتن ببوسید روی زمین	فرود آمد از تخت و کرد کای پهلوان
همیشه بزی شاد و روش روان	برستم چنین گفت کای پهلوان

بگتی خرومند و خامش توئ که پروردگار سیاوش توئ
 سرزال زر را ببردر گرفت زبهر پدر دست بر سر گرفت
 گوان را بتخت کئی بر نشانند
 بر ایشان همه نام یزدان بخواند

The conception of Sa'di :

26 سپاهی در آسودگی خوش بدار که در حالت سختی آید بکار
 کنون دست مردان جنگی ببوس نه آنکه که دشمن فرو کوفت کوس

(Treat pleasantly your troops in days of ease,

That they may be of service in hard times :)

The Realization (Firdawsi, شمردن کیخسرو پهلوانرا گنج ببخشیدن ایشانرا ,

27 از آن پس جهاندار پیروز گرد ابا گر زبنسست بر تخت زر
 در گنج دینار بگشاد و گفت که گنج بزرگان نباید نهفت
 بگنجور فرمود پس شهریار که از جامه و جام گوهر نگار
 بیاورده صد تخته دیبای روم همه پیکرش گوهر و زرش بوم
 همان خزو منوج وهم زین شمار یکی جام پر گوهر شاهوار
 نهادند پیش سرافراز شاه چنین گفت شاه جهان با سپاه

26. Kulliyat - i- Sa'di , P. 264.

27. Shahnama , V. II, PP. 87-88

که اینت بهای سربى بها بلاشان وژ خیم نراژرد ها
 سرو تیغ و اسبش که آرد بگرد بشکر گه ما بروز نبرد
 سبک بیژن گیو برپای جست میان کشتن اژدها را ببست
 من آرم سرش گفت در پیش شاه
 بفرمان دادار خورشید و ماه

And in this manner, Kay-Khusraw bestows prize after prize on his generals each of whom voluntarily and with alacrity offers to undertake some dangerous task proposed by the king. The point to note here is that the prizes are given before the performance of the assignment. It is doubtful if Sa'di's precept of

28 کنون دست مردان جنگی ببوش نه آنگه که دشمن فرو کوفت کوس

(Now is the time to kiss your warriors' hands -

Not when the enemy's begun to beat his drums !)

could find a handsomer application. And mark the grace with which Firdawsi sublimates the whole scene. A cynic may regard the matter as sordid business based on simple self-interest; a king seeking the help of the brave generals to fight his enemies and a soldierly nobility desirous to add to its worldly fortunes. But, in fact, it is not so even in Sa'di's verse (کنودست مردان الخ): there is a lot of difference between self-interest and Enlightened self interest. And what to say of Firdawsi?

Benevolent generosity and chivalrous sacrifice are competing with each other in an out-bidding match. There is no "Self" here; and if there is any, it is that which carries the potent name of Self-Regarding Sentiment the spur of all that is good and noble and sublime in man. We should be in great error if we called it like the cynic a "sordid business". We should still be amiss if we confused it with Sa'di's simple humanism. The rather it is the Manly Humanism of a manful and stalwart genius.

It may be useful to devote a few words more to what has been called here, for want of better terms, the simple Humanism of Sa'di on the one hand and the Manly Humanism of Firdawsi on the other. Simple Humanism may be said to operate when a man behaves like a man, i.e. naturally, and realize that it is better for him to do so, and knows that he is doing so. Thus there is an adducing of reason and a consciousness of conformity. But Manly Humanism neither reasons nor wits; it simply acts as nature prompts it to do. Since it is not attributable to any apparent motive it is purer, and since it is not self-conscious it is more spontaneous, than Simple Humanism. Let us again turn to Sa'di and Firdawsi for illustrations :-

1. The theme is مجازات , Penalty- The evil-doer deserves, not mercy, but punishment

condign to his evil. Says Sa'di :

29 نکوی بآبدان کردن چنانست که بد کردن بجای نیک مردان

(To do good to wicked persons is like

Doing evil to good men.)

And again :

30 هر که بدی را بکسد خلق را از بلای او پرهاند

و او را از عذاب خدای عزوجل

And yet again:

ولی بآبدان نیکمردی بداست

31 نکوی و رحمت بجای خود است

سر مردم آزار هر سنگ به

سرسفله را گرد بالش منه

که در شوره نادان نشاند درخت

مکن بآبدان نیکی ای نیکبخت

باخلاق نرمی مکن بادشت

که سگ را نمالند چون گربه پشت

Here is the perfect Didactic Doublet; the precept and its justification: Be unforgiving to, or destroy, the evil-doer, for its benefits are so and so. It is all human nature, and so it is all humanism. But so far it is only that which we have called Simple or Elementary Humanism. And now for its other variety, viz.

Manly Humanism, let us turn to Firdawsi, the subject being مجازات still.

The love-and -hate complex of his step-mother, Sudaba, banishes Siyaush to Turn where he ultimately gets killed by the order of Afrasiyab. The murdered princice's god-father, Rustam, kills Sudaba in revenge. Now let us hear Firdawsi speaking:

بنزدیک سالار گیتی فروز

32 پس آگاهی آمد سوی نیمروز

30. Kulliyat , P.199

31. Ibid, P.

32 . Shahnama , V. II, PP. 10-12.

که از شهر ایران بر آمد خروش
 تهمتن چو بشنید زورفت هوش
 بانگشت رخساره کند زال
 بدرگاه کاوس بنهاد روی
 چنان تابنزدیک ایران رسید
 که آمد تهمتن بمانند ابر
 بزرگان پیاده پذیره شدند
 همه زار و گریان و پر آب روی
 چو رستم بدیدند ایشان زدور
 چو آمد بر تخت کاوس کی
 بدو گفت خوی بدای شهریار
 ترا مشق سودابه و بد خوی
 کنون آشکار ببینی همی
 کس کو بود مهتر انجمن
 سیاوش ز فرمان زن شد بباد
 نگه کرد کاوس در چهر اوی
 نداد ایچ پاسخ مرا و از شرم
 تهمتن برفت از بر تخت اوی
 زمرگ سیاوش جهان شد بجوش
 ز زاهل بزاری بر آمد خروش
 پرا کند خاک از بر تاج ویال
 دودیده پر از خون و دل کینه جوی
 خبر زو بشاه کلیران رسید
 نه بر سرش خود و در تنش ببر
 ابی کوس و طوق و بتیره شدند
 زبان شاه گوی و روان شاه جوی
 تو گفתי ز گیتی بر آمد نقور
 سرش بود پر خاک و بر خاک پی
 پرا کندی و تخت آمد ببار
 ز سر بر گرفت اسر خسروی
 که بر موج دری انشینی همی
 کفن بهتر اوزا ز فرمان زن
 خجنه زین کو ز مادر نژاد
 چنان اشک خونین و آن مهر اوی
 فرو ریخت از دیده خوناب گرم
 سوی کاخ رودا به بنهاد روی

زپرده بگیسوش بیرون کشید ز تخت بزرگیش در خون کشید

بخنجر بدونیم کردش براه

نجنبید بر تخت کاوس شاه

This is neither penalty nor punishment, but reging retribution and dire doom. Firdawsi lets loose a ferocious Fury to burn down the criminal. Let others seek motives and justification in the ashes.

2. The theme -and as no one can outdo Sa'di in felicitous brevity, so let us quote him verbatim:

And why? Because

قدیمان خود را بیفزای قدر

که هرگز نیاید زپرورده غدر

(Increase the standing of your intimates,

For perfidy will never come from one you've cherished.)

And in the same strain :

33 چو خدمت گزیریت گردد کهن حق سالیانش فرمش مکن

(Whenever a servant of yours grows old,

Forget not the claim of his years to support:)

These again are the twins *raisonné* of the didaction: the maxim and its rationale.

Now let us turn to Firdawsi. The Iranian army, under the leadership of Rostam, returns from a

highly successful campaign against the Chinese Khaqan and the Turanian Afrasiyab :

خروش آمد از شهرواز بارگاه	چو آگاهی آمد ز رستم بشاه
همی خواند بر کردگار آفرین	دل شاه شد چون بهشت برین
بجنبید کی خسرو از جای خویش	بفرمود تاپیل بردند پیش
جهانی سراسر پر آواز دید	تهمتن چو تاجی سرافراز دید
بپرسید خسرو ز راه دراز	فرود آمد و بر پیشش نماز
چنین تا بر آمد زمانی درنگ	گرفتش به آمنوش در شاه تنگ
که بر ماز مهر آتش افشاندی	همی گفت چندین چراماندی
گرفته همه راه دستش بدست	بفرمود تاپیلتن بر نشست
چو رهام و گرگین و فرهاد نیو	چو طوس و فریبرز و گودرز و کیو
ز برشان همی گوهر افشاندند	پس شاه ایران همی راندند
بدان نامور بارگاه آمدند	ز ره سوی ایوان شاه آمدند
بنزدیک اورستم رامدار	نشست از بر تخت زر شهریار
نشستند بانامداران نیو	فریبرز و گودرز و رهام و گیو
وزان رنج و پیکار توران سپاه	سخن گفت کی خسرو از ررنگاه
شخنا دراز است ازین کارزار	چنین گفت گو درز کای شهریار
پس آگاه از کار پرسی درست	می و جام و آرام باید نخست
که ناهار بودی همانا براه	نهادند خوان و بخندید شاه

بخوان برمی آورده و رامشگران

بپرسش گرفت از کران تا کران

It is not like a king receiving his generals in audience, but like a family re-union. The most aged star of this galaxy is Gudraz, and so this old one's craving for food is the greatest. He cuts short royal queries and requests for refreshment. The amused indulgence shown by the Shah to the Doyen of his imperial court and the laughing rejoinder : که ناهار بودی همانا براه are perhaps the sweetest part of this sweet scene which constitutes one of the manifestations of Firdawsi's humanism.

Examples like this may be multiplied from Shahnama. But the difficulty lies in their extent. They would mostly be descriptive scenes and, therefore, of necessity, lengthy and unsuitable to be reproduced in a brief discussion like the present one. Indeed, the best proof that Shahnama is one of the best studies in humanism is the Shahnama itself. As Rumi says: آفتاب آمد دلیل آفتاب

Notwithstanding all that has been affirmed earlier in this essays, Firdawsi also sometimes indulges in theoretical doctrinizing, and once he does so with such earnestness and poignancy that the great Shaikh incorporates it verbatim in his Bustan :

34 چه خوش گفت فردوسی پاکزاد	که رحمت بر آن تربت پاک باد
میا زار مورمی که دانه کش است	که جان دارد و جان ش یرین خوش ادست

(How will said Firdawsi (he of pure birth,

On whose pure dust be mercy !)

'Afflict not the ant who drags grain along

For long life he has, and sweer life is pleasant).

The lines deserve to be made the motto of the U.N.'s union for Wild Life Preservation. But, on the whole, this mode of diction was not natural to the greet epic writer. It needed a mastery of epigram which was denied to the garrulous old dihqan. The salons of Daru's-Salam and the gay boulevards of Shiraz were suited to cultivate that sophisticated wit than the rugged uplands of Tus. A glance at the counsels of Ardashir I to his son, Shahpur, and comparing them with Sa'di's similar utterances will prove the truth of this assertion.

Firdawsi

Sa'di

- | | |
|---|--|
| 1. کجا کنج دهقان بود گنج اوست
اگر چند بر کوشش و رنج اوست | ماراعات دهقان کن از بهر خویش
که مزدور خوشدل کند کار بیش |
| 2. نگهبان بود شاه گنج و را
بیار آورد شاخ رنج و را | چودشمن خرروستای برد
ملک باج وده یک چرامی خورد |
| 3. به بخشندگی یازودین و خرد
دروغ ایچ تابرتو برنگذرد | دل دوستان جمع بهتر که گنج
فزینه تهی به که مردم برنج |
| 4. بدان کوش تادور باشی رخشم
بمروی بخواب از گهگار چشم | سرپر غرور از تحمل تهی
حرامش بود تاج شاهنشهی |

Firdawsi

Sa'di

نگویم چو جنگ آوری پای دار

چو خشم آیدت پای برجای دار

چو لشکر برون تاخت خشم از کین

نه انصاف ماند نه تقوی نه دین

5. پندی اگر بشنوی ای پادشاه

در همه عالم به ازین پند نیست

جز به خردمند مفرما عمل

گر چه عمل کار خردمند نیست

6. گفت عالم بگوش جان بشنو

سخن بشنود بهترین یاد گیر

ور نماید بگفتش کردار

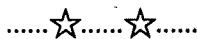
مرد باید که گیر داند رکوش

ور نوشست پند بر دیوار

The race is drawing to a close: the end of the course, as well as of this essay, is in sight. It has

been an exciting heat and a close finish. Of course, the Shaikh is the winner, but does not Firdawsi

deserve a consolation prize ?



**Humanism in the works
of
Shaikh Sa'di**

Humanism in the works of Shaikh Sa'di

Sa'di as a humanist in the theme of this part of the present essay. Sa'di's position as a poet and a moralist is above doubt or dispute for it has been proved and is capable of proof still. But for Sa'di the Humanist one cannot claim as much. If one were to assert that he was a humanist as well, the truth of this assertion would be but indifferently acknowledged because the significance of this assertion would be but vaguely understood. The nature of poetry is commonly known and its attribution to some one may be accepted or denied with a fair degree of certainty. But acquaintance with Humanism is neither so common nor so intimate. So its attribution requires that its nature and substance should be established first. And it is this that I shall try to do in the present chapter.

Humanism as a system, concerned morally with human conduct, and emotionally with the receptive attitude and subjective response of the human mind to the external world, is a late arrival in the field of organised philosophy. So its systematic discussion is also of late origin. But its roots are old and deep - indeed, as old and deep as humanity itself, for, unlike other such systems - e.g. the Kantian Ethics - its code was not 'Laid down' but 'evolved' with the human nature. It is not a garden planned and planted, but a virgin Valley of natural flora just trimmed and fenced around. It is deeper than a philosophy and more congenial than a code. It is not a law of life, but life itself. It is not life's dictum, but its expose. It does not prescribe how life should be lived, It only shows how evenly - balanced, normally developed human beings live their rich and vivid lives. It is the budding, the

flowering, the fruition of that supreme blossom of creation called the full Man, for perfection is heavenly and consorts, not with him who is heaven's empire.

The first chapter (in which we have defined Humanism and given its historical background) was to give the reader a general idea about Humanism, so that he can judge for himself how far the present writer is justified in calling Sa'di a humanist. Naturally we can not confine the versatility of the Shaikh of Shiraz in the technical framework of humanism his genius is too vast and multifaceted to be defined by the term 'humanistic'. He was a lover of humanity and an admirer of this exquisite creation of God, man and he is profoundly permeated by the same love of humanity and human being. He was not a thinker like Plato, he was not a philosopher like Erasmus, he was simply a full-blooded man, having an intuitive insight into human nature, who realised the worth of man and considered him to be an object of admiration - may, even idealisation. Humanity and, man are the central point of his writings, and he studies and analyses the human life in all its various aspects. His belief can be summed up for us in the following couplet of Poet :

"Know then thyself, presume not God to scan,

The proper study of mankind is man"

This general 'study' of the mankind is the theme of Sa'di's works therefor it will be unwise to shackle his boundless imagination in the technicalities of any 'ism', yet at the same time this is also a fact that we find Sa'di's ideology strikingly close to the philosophy of the humanists of the 14th century : we see

the ideals of Schiller and Erasmus realised in the writings of this 12th century Persian genius.

Mathew Arnold says about poetry that poetry is the reality, philosophy the illusion. In Sa'di's case this proves to be absolutely true. What the humanists tried to define by philosophic maxims and dialectic expression, the clever Shaikh tells us in his witty and interesting anecdotes of گلستان and بوستان.

As a matter of fact Shaikh's ideas reflect the views of the Renaissance period humanists to such an extent that he may well be called the fore-father of this particular school of thought. In the present chapter, we will discuss some fundamental views of the humanists and will see how far does Sa'di conform to them :

1. Man is Measure in Himself and for Himself :

The famous dictum of Protagoras that 'Man is the measure of all the things' has been the motto of almost every humanist- from the 14th century to the Modern times. In simply words, it means that man is the most powerful and admirable creation of God and "it is only by reference to man's life that the rest of the universe gains dignity and significance"¹. It is the name for those aspirations, activities attainments through which natural man puts on super-natural. The model for the believers of this motto is neither natural man nor a supernatural substitute-it is precisely a duality of natural man and his possibilities of transcendence. They believe that man is the heir of God himself and he is the center point around which this universe rotates. According to them, man is too superior and independent to be governed by these mundane worldly laws : Instead he should himself be the

1. Lectures on Humanism, by J.B. Nackenzie.

Yardstick and the standard for his activities- he should try to understand this cosmos with the help of the faculties granted to him by God and to direct the path or regulate his life according to the relation of things with him self, judging each and every situation on its own and deciding his course of action guided by his own intellect and power of judgement, not by some set moral and social code. This means that there is no moral standard detached from and lying outside man. The happiness and well being of man, both individually and collectively are the best and only criteria to judge his conduct. Religious and traditional moralities with their uncompromising insistence on conformity, with their constant and stubborn refusal to accept that "the old order changed yielding place to new -: they with all their restricting shackles cannot help man to fulfil himself either spiritually or materially. So if he wants to live happily and search for real happiness inside himself. This faith in man is best summed by Pico in the famous words he attributed to God in the oration on the dignity of man.

"☆☆☆ I have given you, Adam, neither a pre determined place nor a particular aspect nor any special prerogatives in order that you may take and possess these through your own decision and choice. The limitations on the nature of other creatures are contained within my prescribed law. You shall determine your own nature without any constraint or barrier, but means of the freedom to whose power I have entrusted you

☆☆☆"2

Let us now see how far did Sa'di conform to this basic viewpoint of the humanists :

2. Oration on the Dignity of Man, Pico.

In Sa'di's time, for governing the human conduct. There were no worthwhile social, political, or philosophical systems. Religion reigned supreme. It is a matter of wonder, how how in such a dry set-up, such a daring and liberal soul could have reared its head and flourished : He, with the help of that rare insight which he had into the nature of a man, came to the conclusion that the ideal of humanity can never be achieved by uncompromising rigidity and puritan orthodoxy. (Today, the retreat of religion before the onslaught of the rational and humanist revolution is more the result of the former's uncompromising rigidity than the latter's aggressiveness. The more interfering and fussy is a religion the narrower is its appeal and the swifter its decay. Judaism arrived with a peal of thunder, but now is no more than a faint reverberating sound. Islam did better with its spirit of liberty and compromise Christianity, as reformed by the later days free thinkers is faring the best.

He realised that for his spiritual and material fulfilment, man shall have to look inwards into his ownself and conform his conduct to his own personal needs and to the requirements of his society in general. He also realised that man, a free-willed agent of nature, can never be 'forced' to do anything, and that 'fear' -on which most of the religious and social laws were based in those days -can never inspire man to do good and avoid evil. No doubt fear can and does prevent man from doing evil, e.g. fear of legal punishment can stop him from committing social crime, fear of moral accusation can keep him from indulging in immoralities, and fear of Divine punishment can stop him from committing sin. But these legal, moral or religious taboos can only check the evil-doings superficially, they cannot

take out the roots of evil from the society. They can only stop a man from doing evil but they cannot inspire or 'instigate' him to do good. That is to say, if a man does not believe in religion, or if he is sure not to be caught by the social crime. (As a matter of fact, all this corruption and double standards of our society originate from this overlooking of the psychological phenomena by our moralists and sociologists).

Sa'di, like a true humanist, realised this weakness of our social and moral system and the chaos resulting from this. This moral and social chaos was at its peak during Sa'di's time. The period of Sa'di was the terror-stricken reign of the deadly Mongols. These Mongols were corrupt and cruel people who knew nothing of religion and less of morality. Now it is a fact that the ruled always reflect the character of their rulers. So the whole of the Iranian race was totally degenerated and corrupt at that time. (This moral and social degeneration is best depicted in the works of that marvellous satirist of the Persian Language 'Ubayd-e-Zakani).

This disgraceful debasing of the mankind the most noble creation of God was unbearable to our sensitive humanist, Sa'di. He reacted to it and set out to remedy it and to reinstate his fallen idol on the pedestal it rightfully deserved. He was an intelligent man possessing an extraordinary insight into human nature psychology, so he at once realised that the fault lies not with man but with the defective moral and social system of our society which did not realise the real worth and dignity of man and chained his sublime and aspiring soul with unnecessary and superfluous laws. Sa'di, who

had unfailing faith in man, and who believed that this whole universe has been created because of man wanted to make man 'the measure for every thing'. He believed that man is the super creation of God, the generating force of this universe and every other creation has been created because of man and gains significance only with relation to man. All the mysteries of the universe are inherent in this امین of the Divine Mystery, because, as Hafiz says:

آسمان بار امانت نتواست کشید

قرعه نال بنام من دیوانه زدند

This دیوانه of the Divine Beauty is the ruling king of this world and it is for his benefit that ابرو باد و

مه خورشید have been created :

3 ابرو باد و مه خورشید و فلک در کارند

تاتوانانی بکف آری و بغلت نخوری

(The clouds, air, sun and moon each of them are for you ; so that you earn your daily

bread and not waste your time.)

He further elaborates on this and states his point of view in ten consequent couplets of Bustan-these

lines clearly show that he believed man to be the measure of everything :

مه روشن و مهر گیتی فروز

4 شب از بهر آسایش تن و روز

همی گستراند بساط بهار

سپهر از برای تو فراش دار

3. Diwan-i -Hafiz, P. 136.

4. Kulliyat , P. 68.

وگراعد چوگان زند برق تیغ	اگر باد و برف است و باران و بیغ
که تخم تو در خاک می پرورند	همه کار داران فرمانی برند
که توای ابر آبت آرد بدوش	آرتشنه مانی زسختی مجوش
تماشه گردیده مخز و کام	زخاک آرورد رنگ و بوی طعام
رطب دادت از نخل	عل دادت از غلی دین از مدا
زحیرت که نخلی چنین کس بنت	همه نخلبندان بخایند دست
قنادیل سقف و سرای تواند	خور و ماه پروین برای تواند
زرازکان و برگ تراز چوب خشک	زخارت گل آورد و از ناقه مشک

(Night is for your comfort, day likewise, The bright moon and the world-illuminating sun;

Retainer-like, on your account the heavens ever spread out the carpet of the spring ;

Though wind and snow there be, or rain and mist, Though thunder plays polo and

lightning wilds swords- All are subservient functionaries, Who nourish seed for you

within the earth ! If you suffer thirst, still seethe not sorely, For the Carrier in the clouds

will bring you water on His shoulder,

And from the soil He brings the colour and scent or sustenance,

A showplace for the eye, and brain, and palate; Honey He gives you from the bees, and

manna from the air,

Fresh dates He gives you from the palm, and date stones by the heap :

The palm-binders all must gnaw their hands, confuted that none such a palm has ever
boud:

Sun and moon and Pleiades are all for your sake, Serving as lamps in the roof of your
dwelling;

From thorns He's brought you roses, from the bladder musk,

Gold from the mineworking, fresh leaves from dry wool.)

Sa'di believes that this miraculous and magnificent creation for whose benefit God has created

خور و ماه و پروین has to measure of everything and it is unwise to bind him to any social or moral law. Man is a law in himself and for himself so he cannot and should not conform to any rigid social or ethical code rather, he should judge and evaluate every situation on its own, and act according judgements and the welfare of his fellow beings : For example, If he has to violate any set moral or social law for the large interest of the mankind, he is free to do so. If a دروغ مصلحت آمیز (A falsehood resulting in conciliation is better than a truth producing trouble) can be helpful in saving a man's life, it is undoubtedly better than "راستی فتنه انگیز"⁵; or if kindness proves to be harmful to the society, it no longer remains a virtue, but becomes a vice :

رحم آوردن بر بدان ستم است بنیکان و عفو کردن از ظالمان جور است بر مظلومان ...⁶

(To have mercy upon the bad is to injure the good; to pardon tyrants is to do violence

5. Kulliyat, P.77.

6. Ibid , P. 197.

to dervishes.

If thou associatest and art friendly with a wretch . He will commit sin with thy wealth and make thee his partner.)

Likewise, Sa'di analyses each and every single situation on its own merits and demerits, and tells us different course of action in different situations - sometimes conforming to the ethical values, sometimes contradicting them. On one occasion he says :

7 همی تا بر آید زند بیر کار مدارای دشمن به از کار زار

(Until a matter by management be concluded, The conciliation of an enemy is better than conflict ;)

On another he declares: سر مار بدست دشمن کوب (Strike the head of a serpent with the hand of a foe because one of two advantages will result. If the enemy succeeds thou hast killed the snake

and if the latter, thou hast been delivered from a foe). Sometimes he says : 8 چون رمی کنی خصم
گردید دلیر (Yet if you are soft the foe grows bold:)

And yet another time he advises :

9 چو خشم آیدت بر گناه کسی تأمل کنش در عقوبت بسی

(Even if you are angry with someone, delay his punishment as long as you can.)

7. Kulliyat , P. 262.

8. Ibid, P.200.

9. Ibid, P.232.

(Even if you are angry with someone, delay his punishment as long as you can.)

Both his Gulistan and Bustan are full of this rational approach towards things. Here one thing must be pointed out : in the minds of most of Sa'di's critics 10 some confusion seem to prevail about the interpretation of various of his sayings relating to human morals. They tend to think that by making man the measure of everything, he is allowing him to exploit the situation according to his own whims and fancies and is giving him permission to violate the social and moral laws to suit his own convenience. The reason for this misunderstanding and confusion is Sa'di's practicality and apparent contradiction obtaining in his various sayings. For example, in one place the Shaikh says:

11 هر که شاه آن کند که او گوید حیف باشد که نکو گوید

(He whom the Shah follows in what he says, It is a pity if he speaks anything but what is good)

And at the other, he seems to effect a complete right about and advises ;

12 اگر شبه روز را گوید شب است این
بیاید گفت اینک ماه و پروین

(Should he in plain day say it is night, It is meet to shout; Lo, the moon and the pleiads)

Likewise, at once time we see him likening an untruth to a "ضربت لازم" and citing in his support the story of

10. The attack on the Shaikh's "دروغ مصالحت آمیز" comes from continued,

11. Kulliyat, P.78

12. Ibid, P:103

13 بر اوران یوسف که به دعوغی موسوم شدند ، نیز ابرست گفتن ایشان اعتماد نماند

(Mendacity resmbles a violent blow, the scar of which remains, though the wound may healed. Seest thou not how the brothers of Joseph became noted for falsehood, and no trust in their veracity remained.)

And the next moment, his pen lays down the famous, or infamous according to the out look of the reader addict :

14. روغ مصلحت آمیز به از راستی فتنه انگیز

In the kulliyat, there are innumerable instances where he condemns carnal lust and solemnly advises abstinence. The whole of the following ghazzal runs in this strain :

15 پاکیزه روی را که بود پاکدامنی تاریکی از وجود بشوید بروشنی
گر شهوت از خیال دماغت بدررود شاهد بود هر آنچه نظر بروی اجگنی

And the supports his abstract disaproval by pointing to this very practical hazard:

16 شاخی که سنت بخانه همسایه می برد تلخی بر آورد مگرش بیخ برکنی

(Cut off the branch that puts its head in the house of your neighbour, because it will cause conflict.)

But against all this may be jurtaposed the entire fifth chapter of his Gulistan with its subtle and sweet undertones of permissive and diliverate indulgence.

13. Kulliyat , P. 103.

14. Ibid, P. 693.

15. Ibid, P. 693

16. Ibid, P.163.

These contradictions and the very practical approach of the shaikh in various situations, led the shaikh's commentators to commit a curious error- they named him a "Practical Ethicist"¹⁷ and his philosophy of 'Man is a measure in himself "practical ethics". But this measure that their judgement was based only on one' half of the whole truth. They either did not appreciate the other half, or failed to be attracted by it. This was an unfortunate omission. We may call Sa'di a 'Schizophrenic' if we like, there is a sort of dualism in his writings, but we can not call him a practical ethicist without shutting our eyes to a very considerable and very important portion of his work. The reason why the shaikh's critics committed this error is not to seek. The old principles of morality proclaimed by Sa'di had since long lost their significance and, by constant and universal repetition, has become meaningless platitudes, "Be truthful" and "Be chaste" had been ineffectually uttered a thousand times, and now their thousand and first utterance could also make no impression. But دروغ مصالحت آمیز به از راستی فتنه

در عنوان جوانی چنانکه افتد ودانی and انگیز

(In the exuberance of youth, as it usually happens and as thou knowest.)

Were indeed, strains new to the ears and not to be found in any of the expositions and demanded some satisfactory explaining away. To confuse the reader all the more, there was the Shaikh's undeniable piety on the one hand, and there were these hard nuts on the other: out of sheer panic and confusion, the bewildered critic took the help that came most handy to him that of the

17. "Pious sentiments and aspiration, indeed a bound; but, they are, as a rule eminently practical"
Aliterary History of Persia, of Persia, by E.G. Brown, V. IV, P.526.

euphemistic term of 'practical Ethics.' But the apologetic undertones of this term strikes the ear at once.

This 'practical ethics' deserves a closer examination for determining if it is really a moral system, and, as such, a useful formula to explain Sa'di's seeming anomalies. Logical scrutiny reveals it to be hybrid of pure moral sciences and Machiavellian opportunism. It says in effect, sin if you like, but sin to reap a profit. In other words, according to this ethical system (it at all it can be called on ethical system) we may throw the ethical standards overboard but as long as we can bring some selfish and utilitarian justification in your defence, we may be dubbed a 'man of convenience' but we may not be condemned as a downright sinner. Now this is a strange incongruity of our time honoured moral law and its uncompromising moral judgement: In, our ethical spectrum there are only 'white' and 'black', no 'grey'. In other words, the moral philosophy recognizes 'good' and 'bad' but it is not acquainted with the 'Indifferent' or the 'Natural'.

So, it will be a pity if Sa'di's philosophy of 'Man is measure in himself' can be defended by such dubious means as 'practical ethics'. All the works of the Shaikh are so infused with saintly virtues that we may only call him a Machiavillian either through cheek or imbecility.

Then how is one to defend him? In the simplest and best way : by summoning in his support the one fundamental law on which the entire framework of ethics is based: That there is no CATEGORICAL IMPERATIVES in the moral philosophy. The infinity, breadth expense of this law rudely brush aside any notion of rigid conformism. Briefly, and practically it means that there are no

set 'Dos' and 'Don'ts' to regulate mans conduct, that every situation is to be judged on its own merits (as belived and preached by the humanists) and the line of action chosen accordingly.

To take on extreme example, a general taboo against man slaughter is very necessary for the protection and preservation of the mankind. But the death sentence to the criminal continues in this prohibitions spite (or in its supports?): and when committed by the hands of Juctice, man slaughter becomes the supreme penalty. Surely, to tell a judicious untruth (دروغ مصلحت آمیز) is not more dire than to commit a judicious murder. The reason and justification of this argument are borne both by the ancient and modern ethics.

First, let us look into the theory of the ancient Greek philosophers. The Greek ethics, enumerates four Cardinal Virtues: Temperence, courage, justice, and wisdom. The first three refer to the three aspects of man's inner self-Affection, conation, and cognition, and the fourth represents the factor of balance and harmony which should obtain in the workings and interrelation of those three. Temperence keeps the human feelings and emotions in check; Courage stands guard on our wilful acts; and Justice is to ensure that we do not err in our predication of realities. Had there been no umpire to adjuicate between, and direct the above trio, each one of them might have gone its own capricious way, to the deriment of the other two - rather to the detriment of the human individual and the human society themselves. Temperence could have led to celibecy, courage to fool-hardiness, and justice to harshness or downright tyranny. It is in such cases that wisdom supplies the necessary

checks and balances and points the proper path of moral conduct. It is on this level that, according to the dispensation of our wisdom, a man slauthter becomes either a murder or a capital punishment, the untruth becomes a lie or tactful statement, and that sex becomes licenticus promiscuity or sacred bond of marriage.

Modern Ethics says the something but in its own modern way. It lays down that the Moral standard is the Ideal, and that the Ideal in its own turn, is the 'hermonious development of body and soul' (for which more later) – or the self, which in its turn are the some old virtues. Affection, conation, and cognition. Here the role of the umpire (which was given to wisdom in the old ethical order) is entrusted to a sublimated 'Self Regarding Sentiment'. The result is exactly the same: there is no rigid code of moral conduct, there are no fixed commands and prohibitions, there are only general guiding lines for our moral conduct. The well being of the individual and the society (two facts of the same thing) is the Supreme End, the means to attain that end may be adjusted to the requirement of each particular occasion.

Thus if Sa'di's writings and his philosophy of Man is a Measure is viewed in this light, it is hoped that the stigma of 'practical Ethics' will be transformed into the seal of 'rationality' and 'love of humanity', and when during the argument which is to follow, the term practical will be used (because of the lack of a better word) for various of his sayings, it will not be misunderstood to mean 'opportunism' it will mean 'that which is helpful to man for living a successful and happy life'- the

ultimate goal of a humanist.

Apart from this ethical justification, there are two more things in favour of this Protagorian belief which our Shaikh practised: one is his faith in the basic goodness of man, and the other is the relation, rather the interrelation of the individual and the society. Firstly, Sa'di, like every other humanist, believe that basically every human being is inclined towards goodness. He had faith in 'natural' goodness rather than 'acquired' goodness Sa'di, like Rousseau, observes that every thing is good as it comes from the hands of the author of nature and that virtue is very much in the nature of man, and has not to be imported or implanted in man's nature. The so-called caprices of man are the results of bad training; an unfair suppression of some of his instincts and an undue obligation of some others, and of disbalanced obeying or commanding. Goodness is thus an original condition, evil is the acquired one. So if man is made the measur of everything and all his emotions and instincts are harmoniously developed, then there is no reason why he will not be good for the society.

Another thing which made Sa'di believe in the 'Man is a Measure' ideology was his belief that even if a man is free from all moral and social taboos, he will not do anything which is harmful to the society because the welfare of the society, in its turn, is nothing but the welfare of the individual himself; there two distinct and opposite ways of looking at the society; one is to regard it as an aggregate of which the individuals are the units, like pebbles in a heap of pebble stones, the other is to regard it as an organism of which the individuals are the parts, like limbs in the human body. An aggregate may

roughly be said to be a collection of disjoined, unrelated things having no inter action or inter relation in its units. Each of them stands and counts for itself and no more- if one is removed the only change in the aggregate is one minus if one is added the only change in the aggregate is one plus this and no more.

The Shaikh, does not uphold the theory of society being an aggregate. He maintains that our society is less of an aggregate, more of an organism. Had the society been like an aggregate, the coming and going of an individual would also have. But it is not so. If a Newton gets born or an Akbar pass away, society is immensely affected thereby. Thus the human society is like an organism of mutually dependant parts having a chain of inter-relation and inter action. This inter relation of the individual and the society serves as an equilibrium between the two (because the individual is sure to get in return what he give to others, i.e. society.) It is a sort of mutual give and take between the individual and the society, So even if there are no moral or social for man and he himself is the measure for every thing, this inter-relation and interaction of the society and individual will let not him be selfish or self-centered, and will inspire him to do good and not to harm the society in any way.

Shaikh Sa'di is a strong believer and proponent of the universal brotherhood of mankind and fervently propagates it. He denounces the indifference of man to the sufferings of his fellow human beings, and considers such indifferent people to be grossly inhuman.¹⁸

Sa'di very clearly defines this relation of the individual and the society in the following famous أبيات:

¹⁸. Wisdom of Sa'di Introduction P. XII.

19 بنی آدم اعضای یکدیگراند که در آفرینش زیک گوهرند
 چو عضوی ببرد آورد روزگار دگر عضوها را نماند قرار
 تو که محنت دیگران بی غمی نساید که نامت نهند آدمی

(The sons of Adam are limbs of each other

Having been created of one essence. When

the calamity of time afflicts one limb

The other limbs can not remain at rest.

If thou hast no sympathy for the troubles

of others, thou art unworthy to be called by name of a man.)

This clearly shows that Sa'di too, like every other humanist, believed that individuals are parts of the society like limbs in the human body "بنی آدمی اعضای یکدیگرند" and that every individuals welfares is closely linked with the welfare of his fellow beings :

چو عضوی ببرد آورد روزگار دگر عضوها را نماند قرار

Thus, when man is basically good, a being with principles and with a certain goal in front of him, and when the relationship of the individual and the society is inter-dependant, he will not do anything which is harmful to the society even if he is free from social and moral binding and is a measure in himself. So it will not be hazardous, as feared by most of our faint-hearted moralists, to substitute blind obedience with discriminating choice. So our Shaikh, having faith in these two basic concepts

of humanism (i.e. basic goodness of man, and the inter-relation of the individual and the society),
boldly declares Free Will to be the guiding force for all men. He raises man from the pedestal of a
robot to the throne of the son of God.

20 جوانمردی و لطف است آدمیت

همین نقش هیولایی می‌پندار

هنر باید، که صورت می‌توان کرد

به ایوانها در از شنگرف و زنگار

چو انسان را نباشد فضل و احسان

چه فرق از آدمی تا نقش دیوار؟

به دست آوردن دنیا هنر نیست

یکی را گز توانی، دل بدست آر

(Humanism is comprised of liberality and kindness.)

Do not think that it is only the material form.

Virtue is a must, since pictures can be painted

on the walls of a palace with vermilion and verdigrease.

If a man is devoid of excellence and benevolence,

What is the difference between him and the painted figure on the wall?

Acquiring worldly riches is not an art.

Win over a single heart if you can.

The great Shaikh is basically a votary of peace and strongly advises the wisdom of pursuing peace in all spheres of life, as peace is the happy, natural state of man, and war is his corruption and disgrace. He vehemently criticises the enemies of peace and believes that man can achieve and gain much more through peace than by resorting to war. What distinguishes war is not that man is slain, but that he is slain, spoiled and crushed by the cruelty, the injustice, the treachery and the murderous hand of man,

The five great enemies to peace which inhabit with us are avarice, ambition, envy, anger and pride. If these enemies were to be banished, we would infallibly enjoy perpetual peace.

21 با مردم سهل خوی دشخوار مگوی با آنکه در صلح زند جنگ مجوی

(Speak not harshly to men of gentle manners; seek not hostility with one who knocks at the door of peace.)

22 اگر پیل زوری و گر شیر چنگ به نزدیک من صلح بهتر که جنگ

(Even if you have the strength of an elephant and the claws of a lion, in my opinion, peace is preferable to war.)

21. Wisdom of Sa'di introduction, P-

22. Ibid, P-

23 به مردی که ملک سراسر زمین

نیرزد که خونی چکد بر زمین

شنیدم که جمشید فرخ سرشت

به سر چشمه ای بر به سنگی نوشت

گرفتین عالم به مردی وزور

ولیکن نبردیم با خود به گور

(I swear by manliness that all the kingdoms on earth are not worth conqering at the cost of a drop of blood being spilled in war. I have heared that the auspicious-natured Jamshid wrote thus on a stone at a fountain-head. "We conquered the entire world with our bravery and might, but did not take it with us to our grave.")

مداری دشمن به رزگار زار

24 همی کار تاجر آید به تدبیر کار

(When a matter can be resolved with tact, showing moderation to an enemy is better than war.)

Service to humanity is an essential prerequisite of devotion to God. Half of the misery of human life might be extinguished, if men would alleviate the general curse they live under, by mutual offices of compassion, benevolence and humanity. He who wishes to secure the good of others, has already secured his own.

23. Wisdom of Sa'di introduction, P- XIII

24. Ibid, P- XIV

Let us now see, in the light of his sayings, how far does Sa'di, conform to the maxim of

Protagoras and what practical wisdom he has to teach to his readers :

He says in Bustan :

25 نکوی و رحمت بجای خود است

ولی بآبدان نیکمردی بد است

مکن بآبدان نیکی ای نیکبخت

که در شوره ، نادان نشانند درخت

نگویم مراعات مردم مکن

کرم پیش نامردمان گم مکن

باخلاق نرمی مکن بادرشت

که سگ را نمالند چون گربه پشت

گر انصاف خواهی سگ حق شناس

بسیرت به از مردم ناسپاس

(Goodness and mercy have their place,

But to be good-natured with bad men is bad ;

Put no pillows round the mean man's head;

Better on a stone the head of one who injures others :

Practise not good with evil men,

You who have good fortune

Only an ignorant fool plants trees in salty soil:

I say not, care not for humankind :

But waste not generosity on those not human:

In manners be not mild with one who's rough;

One does not stroke a dog's back like a cat's :

(Yet, to be fair, a grateful dog : In better in conduct than people who're
thankless).

Kindness is commendable in our social system and we are advised to be kind to all whether they deserve it or not. But Sa'di, that great Persian humanist does not believe this. He does not say like Ghazzali :

26"باهر کس که باشد نیکوی کن بدانچه توانی فرقی نکنی میان نیک و بد ... اگر

آنکس اهل آن نباشد تو اهل آنی."

Instead, he defies the social reformer and boldly declares " ولی بآبدان نیک مردی بد است "

He was not insensitive or hard, he was not unfeeling or callous -he was humanity itself (much more

human than our so-called social reformer) and it was his love of humanity which made him say:" ممکن

He did not want to ignore the بدی of any man because this will

encourage him and he will go on doing evil to the mankind and it will be difficult to check him at a later

stage because he believes that :

27 درختی که اکنون گرفتست پائی

بنیروی مردی برآید ز جای

وگر همچنان روزگاری هلی

بگردودنش از بیخ برنگسلی

سرچشمه شاید گرفتن بمیل

چو پرشد نشاید گذشتن بپیل

(A tree which has just taken root, May be moved from the palce by the

strength of a man. But, if thou leavest it thus for a long time,

Thou cast not uproot it with a windless. The source of a fountain may be

stopped with a bodkin, But, when it is full, it cannot be crossed on an elephant.)

Thus, in order to stop him at the very initial stage, he lays down the rule strictly :

28 نکوی بآبدان کردن چنانست

که بد کردن بجای نیکمردان

(To do good to wicked persons is like Doing evil to good men.)

And

29 پسندیده است بخشایش و لیکن

منه برریش خلق آزار مرهم

27. Kulliyat, P.80.

28. Ibid, P.80.

29. Ibid, P. 199.

ندانست آکه رحمت کرد بر مار

که آن ظلمت بر فرزند آدم

(Condonation is laudable but nevertheless

Apply no salve to the wound of an oppressor of the people.

He who had mercy upon a serpent,

Knew not that it was an injury to the sons of Adam.)

Kindness towards animals is morally commendable, but according to Sa'di, if it proves to be injurious to man then:

بشمشیر تیزش بیازار خلق

The following حکایت of Bustan states the Shaikh's point of view in this regard:

30 شنیدم که مردی غم خانه خورد

که زنبور بر سقف اولاه نه کرد

زنش گفت از اینان چه خواهی مکن

که مسکین پریشان شوند از وطن

بشد مرد نادان پس کار خویش

گرفتند یگروز زن را بینش

زن بیخرد بر در بام وکوی

همیکرد فریاد و میگفت شوی

مکن روی بر مردم ای زن، ترش

تو گفتی که زنبور مسکین مکش

کس بابدان نیکوی چون کند

بدان راتحمل بد افرون کند

چو اندر سری بینی آزار خلق

بشمشیر تیزش بباراز خلق

چو گربه نوازی کبوتر برد

چو فربه کنی گرگ، یوسف درد

(I've heard a man once knew household's care, for wasps had made their nest upon his

roof; His wife, however, said: 'lay not a finger on them, lest from their home the poor

things be dispersed at length, one day, they stung the wife, And she, imprudent as she

was, by gate and roof and lane did cry for help, the while her spouse was saying: 'Make

not good wife, a sour face before mankind: You yourself said the "poor" wasps should

not be killed how to evil men should one do good? Long suffering but magnifies the bad

in evil men. When by a head you see mankind tormented, Torment his guile with a

sword that's spread? Instruct him, rather, to be given a bone. How well the village elder

coined that saw: The beast that kicks is better heavy-laden' ! If kindness is practised by the watch, No one can sleep at night for fear of thieves within the ring of conflict, cane and lance are a hundred- thousand times more valuable than sugarcane.

Not everyone deserves a gift of property: one aske for property, another to be property told off !

If you caress the cat, he'll carry off the pigeons; Falten up the wolf: in places he'll lear Joseph.)

Forgiveness and generosity can be said to be the height of morality and one of the most noble qualities of man. But here also, Sa'di makes, man the measure and preaches that which is practical, Sa'di advises his fellow beings to take their revenge from their enemies and to destruct and destroy them:

31 سر مار بدست دشمن کوب

(Strike the head of a serpent with the hand of a foe)

32 بر عجز دشمن رحمت مکن که اگر قادر شود بر تو رحمت نکند

(Do not pity the weakness of a foe because when he gains strength he will not spare thee.)

33 آتش نشانیدن و اخگر گذاشتن واقعی کشتن و بچه اش را نگاهداشتن کار خردمند

نیست.

31. Kulliyat, P.199

32. Ibid, P.199.

33. Ibid, P.80.

(It is not the part of wise men to extinguish fire and to leave burning coals or to kill a viper and leave its young ones.)

34 هر که دشمن کو چک را حقیر شمارد بدان ماند که آتش اندک را مهمل گذارد.

(Who despises an insignificant enemy resembles him who is careless about fire.)

35 مردم آزاری را حکایت کنند که سنگی بز سر صالحی زد، درویش را مجال انتقام نبود، سنگ را نگاه همی داشت، تازمانی که ملک را بر آن لشکری خشم آمد و در چاه کرد. درویش اندر آمد و سنگ در سرش کوفت، گفتا تو کیستی و مرا این سنگ چرا ردی؟ گفت: من فلانم و این همان سنگ است که در فلا تایخ برست من زدی.

هر که با پولاد بازو پنجه کرد

ساعد مسکین خود را رنجه کرد

باش تادستش ببندد روزگار

پس بکام دوستان مغزش بر آر

(It is narrated that an oppressor of the people, a soldier, hit the head of a pious man

with a stone and that the dervish, having no means of taking vengeance, preserved the

stone till the time arrive when the king became angry with that soldier, and imprisoned

him in a well. Then the dervish made his appearance and dropped the stone upon his

head. He asked: Who art thou, and why hast thou hit my head with this stone ?' The

34. Kulliyat, P.198.

35. Ibid, P.96

man replied : 'I am the same person whom thou hast struck on the head with this stone

on such and such day.):

(When thou seest an unworthy man in good luck intelligent men have chosen

submission. If thou hast not a tearing sharp nail it will be better not to contend with the

wicked. Who grasps with his own powerless wrist wait till inconstant fortune ties his

hand. Then, to please thy friends pick out his brains.)

36 امروز بکش چو میتوان کشت کاتش چو بلند شد جهان سوخت

مگذار که زه کند کمان را دشمن چو بتیری توان دوخت

(Extinguish it today, while it may be quenched,

Because when fire is high, it burns the world.

Allow not the bow to be span, By a fee because an arrow may pierce.)

One thing must be borne into mind : Sa'di uses the term دشمن in the broadest sense of the term. He does not mean the دشمن of a particular individual, but the دشمن of the entire mankind and human society. His hero, or مخاطب is the real man- symbolic of every human quality- and the 'enemy' whom Sa'di wants to destroy (or advises his hero to destroy) is the symbolice enemy of humanity and human being, دشمن انسانیت .

On the contrary, if the enemy is of an individual only and human welfare (in the largest sense)

is not at stake, then we see this believer of کوب completely transformed - his love and compassion for his fellow beings (the same love and compassion which earlier, in a different situation, made him say امروز بکش چو می توان کشت makes him sing a completely different tune; we see him advising the king to have mercy on his enemies:

37 چو بردشمنی باشد دسترس

مرنجانش کورا همین غصه بس

عدو زنده سرگشته پیرامنت

به از خون او کشته در گردنت

(When you have mastery of your enemy, ill-treat him not for, his sorrow and to spare; A living foe who's broken to your skirt-hem. Is better than one whose blood lies on your neck ;)

Here the enemy is of an individual (the king) only, so our self-sacrificing humanist advises the king to forgive him.

All the Shaykh's sayings were focussed on the life and welfare of the human being, some time condemning a certain thing (because it is harmful to men) another time recommending it because it is advantageous to human being and human society at large, hence the contradiction which we have discussed earlier. We have already seen how he wants to destroy the enemy, now see his other side also where he is all compassion and sympathy:

38 تو با خلق سهلی کن ای نیکبخت

که فردا نگیرد خدا باتو سخت

دل زیر دستان نباید شکست

مبادا که فردا شوی زیر دست.

(Treat mankind gently. O you have good fortune! test God clog hardly with you on the
morrow;)

(Subordinates' hearts should never broken be, lest you one day become subordinate.)

In the famous حکایت of:

39 یکی را کرم بود و قوت نبود

کفافش بقدر مرّوت نبود

(One given to generosity lacked resources, his wherewithal not being to his munificance'
measure.)

He says that one should not hesitate to even sacrifice ones life for his fellow beings, because:

40 تن زنده دل خفته در زیر گل

به از عالمی زنده مرده دل

دل زنده هرگز نگیرد هلاک

تن زنده دل گر بمیرد چه باک

38. Kulliyat, P.277.

39. Ibid, P.275.

40. Ibid, P.276.

(A body, live of heart, asleep beneath the sail, Is better than a world of live men dead at heart:

Never will alive heart know destruction, What matter if the body of alive heart dies ?)

We have seen earlier that he says: "چو فربه کنی گرگ یوسف درد" but that was when

kindness to animals could have proved harmful to human being, otherwise, he thinks that if one is

kind to animals, all his sins will be forgiven by God:

41 یکی در بیابان سگ تشنه یافت

بردن از رُمق در حیاتش نیافت

کلاه دلو کرد آن پسندیده کیش

چو حبل اندر آن کرد دستار خویش

بخدمت میان بست و بازو کشاد

سگ ناتوان رامی آب داد

خبر داد پیغمبر از حال مردم

که داور گناهان ازو عفو کرد.

(One in the desert found a thirsty dog, With naught of his life but the last gasp left; That

man of seemly ritual made his hat a bucket, Binding his turban thereto as a rope; His

lions he girt in service and opened his arms, And gave the helpless dog a draught of

water At all of which the Messenger proclaimed that mans condition, As pardoned by

the Arbiter of sins;) And he draws a conclusion from this, inspiring man to be kind to his fellow beings:

42 که حق با سگ نیکوئی گم نکرد

کجا گم شود خیر بانیک مرد

(For if the truth ne'er misses a kindness to a dog, How shall a benefit to a good man done be missed?)

These examples will suffice to show that Sa'di, like a true humanist, had faith in the famous maxim of Protagoras and evaluated and analysed each and every situation on its own, giving man the right to choose his own course of action. Now we will give some more examples from his Gulistan and Bustan which will show how rational and 'practical' his approach was towards life and what useful tactics he practised preached for a happy and successful life. Both his Gulistan and Bustan are full of these wordly tactics, here we will reproduce only a few of them بطور مست نحوه از خردار :

43 از آن کز تو ترسه بترس ای حکیم

و گر با چنو صد بر آنی بجنگ

بنینی که گربه عاجز شود

بر آرد بچنگال چشم پلنگ

('Dread him who dreads thee, O sage, Although thou couldst cope with a hundred like

42. Kulliyat, P.276.

43. Ibid, P.85.

him. Seest thou not when the cat becomes desperate, how he plucks out with his claws
the eyes of a tiger ?

44 زمین شوره سنبل بر نیارد

درو تخم عمل ضایع مگردان

نکوئی بابدان کردن چنانست

درپیشان حالی و در ماندگی

(Saline earth will not produce hyacinths throw not away thy seeds or work there on to do
good to wicked persons is like doing evil to good men.)

45 دوست شمار آنکه در نعمت زند

لاف یاری و برادر خوانه گی

دوست آن دانم که گیر دوست دوست

درپیشان حالی و در ماندگی

(Account him not a friend who knocks at the door of prosperity, Boasts of amity and
calls himself thy adopted brother, I consider him a friend who takes a friends hand;
When he is in a distressed state and in poverty.)

46 دریا در منافع بیشمار است

وگر خواهی سلامت برکنار است

(In the sea there are countless gains, But if thou desirest safety, it will be on the shore.)

47 همی تا بر آید بتدبیر کار

مداری دشمن به از کار زار

چون نتوان عدو را بقوت شکست

بنعمت ببايد در فتنه بست

عدو را بفرصت توان کند پوست

پس او را مدارا چنان کن که دوست

مزن با سپاهی زخود بیشتر

که نتوان زد اگشت بر بیشتر

و گرزو توانا تری در نبرد

نه مردیست بر ناتوان زور کرد

اگر پیل زوری و گرشیر چنگ

بنزدیک من صلح بهتر که چنگ

اگر صلح خواهد عدو سر مپیچ

دگر جنگ جوید عنان بر مپیچ

ز تند بیر پیر کهن بر مگرد

که کار آزموده بود سالخورده

در آرند بنیاد روئین ز پای

جوانان بنیروی و پیران بزی

(Until a matter by management be concluded, the conciliation of an enemy is better than conflict;

When you can not break a foe by force,

You can fasten trouble's door by favour

Does harm from an adversary give you concern

Tie his tongue with spell of kindness;

Instead of spikes, spread gold before the foeman,

For kindness blunts sharp teeth.

Kiss the hand it is not meet to bite:

Deal with the victors by guile and self- a basement;

Rustan by skillful management came to bondage,

And Isfandiyar escaped not his noose,

The foeman can be kind as occasion serves:

Conciliate him, teen, as though with a friend;

Strike not against a force thats bigger than your own,

For one can't strike a lancet with the finger I,

And if you are the more powerful to the fight,

Manly it is not to do violence to the powerless,

Be you elephant strong or lion-clawed,

Peace in my viw is better than war;

If the foe asks peace, turn not aside your bridle !

For sake not the veteran elder's sound devising,

For many a matter the ancient has expericned :

Brass foundations can be O'erthrown

By youths with force, by veterans with good judgment !)

These couplets of Sa'di are the best advice that can be given to a king about war tricks. Sa'di was a well-travelled man who had exprienced life in all its گرم و سرد and all his sayings in Gulistan and Bustan are based on his own exprience of this world. He knew this world and its ways and wanted others to benefit from his exprience. In the following ابیات he tells us how to live in this world :

48 بهیچ یار مده خاطر و بهیچ دیار

که برو بحر فراخست و آدمی بسیار

وگر ببند بلای کسی گرفتاری

گناه تست که بر خود گرفته ای دشوار

اگر بشرط وفادوستی بجای آرد

وگرنه دوست مدارش تو دست بدار

اگر زمین تو بوسد که خاک پاک توام

مباش غره که بازیت می دهد عیار

گرت سلام کند دانه می نه د صیاد

درت نماز برد کیسه می برد عیار

با اعتماد و فائقد عمر صرف مکن

که عنقریب تویی زرشوی و اوبیزار

As we all know Sadi was not a recluse, he was well-versed in all the worldly matters, so all the observations of the "فسوده روزگار" about this world and its social set-up are based on truth. He knows that in spite of our efforts, we can not live peacefully in this world, because whatever we do, we will always be criticised by others:

49 کس از دست جور زبانها نرست

اگر خود نمایت و گر حق پرست

اگر کنج خلوت گزیند کسی

که پروای صهبت ندارد بسی

مذمت کنندش که زرقست و ریو

ز مردم چنان می گریزد که دیو

وگر خنده رویست و آمیزگار

عفیفش ندانند و پرهیزگار

غنی را بغیبت بکاوند پوست

که فرعون گر هست بعالم هموست

وگر بینوایی بگوید بسوز

نگون بخت خوانندش و نیره روز

وگر قانع و خویشتن دار گشت

بتشنیع خلقی گرفتار گشت

که همچون پدر خواهد این سفله مرد

که نعمت رها کرد و حسرت ببرد.

(But none escapes the hand of cruel tongues,

Be he a self-displayer or a worshipper of the truth,

Let but a person choose the nook of solitude,

Having no great liking for society,

And they 'll reproach him with: 'hypocrisy and fraud;

He flees from men as does a demon ;

Or if he's smiling-faced and mixes easily,

A rich man by backbiting they will flay,

Saying : 'If there's a Pharaoh in this world it's he!

Yet if one destitute should weep hot tears!

They 'll call him 'luck-inverted, murky-dayed !

But if he grows content and self-preserving,

He's bound to fall foul of some folk's aspersions:

Such a mean fellow will die like his father,

Letting go wealth and bearing off regret !

No man finds escape from the hands of others,

And he who's caught has no recourse but to endure.)

50 رهائی نیابد کس از دست کس

گرفتار را چاره صبر است و بس

51 اگر در جهان از جهان رسته ایت

دراز خلق بر خقیشتن بسته ایت

(If in the world there's one who has escaped the world,

He's one who's shut his door against mankind upon himself.)

52 مگوی انده خویش بادشمنان

که لاحول گویند شادی کنان

50. Kuliyat, P-153

51. Kuliyat-è- Sa'di, P-362

52. Kuliyat, P-.229.

(Reveal not thy grief to enemies

Because they will say 'La haul' but rejoice.)

Only Sa'di could say that one should not disclose his misfortunes to one's enemies because:

که لاجول گویند شادی کنان

The following two couplets from Bustan are typical examples of Sa'di's practical approach towards good and bad:

53 مراعات دهقان کن از بهر خویش

که مزدور خوش دل کند کار بیش

(For your own sake, care for the yeoman,

For the happy labourer does more work.)

He advises us to be kind and sympathetic to the labour-class not because it is morally recommended, but for the every practical reason :

که مزدور خوشدل کند کار بیش

Same can be said about the following couplet:

54 سیاهی که خوشدل نباشد ز شاه

ندارد حدود ولایت نگاه

(The militia that is not content with the prince, will not keep on the borders of the realm.)

53. Kulliyat-e- Sa'di, P.212

54. Ibid, P.222.

Sa'di whole-heartedly agrees with that پهلوان of his Gulistan who did not teach the three hundred and sixtieth trick of پهلوانی to his student because he believed that:

55 دوستان را چندان قوت مده که اگر دشمنی کنند توانند

(Do not give so much strength to thy friend that, if he become thy foe, he may injure thee.)

The entire eighth chapter of Gulistan در آداب صحبت is full of this invaluable practical wisdom of Sa'di. Here we are giving a few of the Shaikh's witty and practical observation:

56 تلمیذ بی ارادت عاشق بی زرست و رونده بی معرفت مرغ بی پرو و عالم بی عمل

درخت بی بروزاهد بی علم خانه بی در....

(A disciple without intention is a lover without money; a traveller without knowledge is a bird without wings; a scholar without practice is a tree without fruit, and a devotee without science is a house without a door.)

Here the phrase of عاشق بی زر is noteworthy. Sa'di in spite of being a poet and a lover does not hesitate in criticising love, and with an amused smile on his lips he mildly condemns عاشق بی زر !

57 مال از بهر آسایش عمر است نه عمر از بهر گرد کردن مال

(Property is for the comfort of life, not for the accumulation of wealth.)

55. Kuliyat, P.101.

56 . Ibid, P.209

57. Ibid, P.196.

58 هر کس را عقل خود بکمال می نماید و فرزند خود بجمال

(Everyone thinks himself perfect in intellect and his child in beauty.)

59 مشک آست که خود ببوید، نه که عطار بگوید

(Musk is known by its perfume and not by what the druggist says.)

60 شیطان بامخلصان بر نمی آید و سلطان بامفلسان

(Satan cannot conquer the righteous and the sultan the poor.)

61 حق جل وعلامی ببیند و می پوشد و همسایه نمی ببیند و میحروشد

(The Most High sees a fault and conceals it, and a neighbour sees it not, but shouts.)

62 هر که باندان نشیند اگر چه طبیعت ایشان در او اثر نکند بطیقت ایشان متهم گردد و

اگر بخرابات رود از بر اعم نماز کردن منسوب شود بخمر خوردن.

(Anyone associating with bad people, although their nature may not infect his own, is

supposed to follow their ways to such a degree that if he goes to a tavern to say his

prayers, he will be supposed to do so for drinking wine.)

63 تا کار بزر برمی آید جان در خطر انداختن نشاید

(As long as an affair can be arranged with gold, it is not proper to endanger life.)

58. Ibid, P.201.

59. Kulliyat, P. 205.

60. Ibid, P. 207.

61. Ibid, P. 213.

62. Ibid, PP.210-11.

63. Ibid, P.198.

64 خشم بیش از حد گرفتن و حشت آرد و لطف بی وقت هیبت برد، نه چندان نرمی کن

که بر تو دلیر شوند و نه چندان درشتی که از تو سیر گردند.

(Wrath beyond measure produces estrangement and untimely kindness destroys authority. Be neither so harsh as to disgust the people with thee nor so mild as to embolden them.)

65 علم چندانکه بیشتر خوانی

چون عمل در تو نیست نادانی

نه محقق بود نه دانشمند

چار پائی برد کتابی چند

آن تهی مغز را چه علم و خبر

که برو هیز مست یا دگتر

(However much science thou mayest acquire

The art ignorant when there is no practice in thee

Neither deeply learned nor as cholar will be

A quadruped loaded with some books.

What information or knowledge does the Silly beast possesss

Whether it is carrying a load of wood or of books?)

64. Kulliyat, P.199.

65. Ibid, P.197.

2. Harmonious Development of Body and Soul :

The foregoing discussion is so much inter-connected with the present one that it (i.e. 'Man is a Measure —') will remain incomplete if it is not supplemented with yet another basic concept of humanism that of: "a harmonious development of the body and soul of man". As a matter of fact, this belief is the natural and necessary result and outcome of the humanists' fundamental principle that 'man is the measure of everything': When man is the measure himself and he is the generating force of this cosmos, then into account and there should be a harmony in his spiritual and material life. In other words, they believed that nature is the realm of man and that the features which tie him to nature (his body, his needs, his sensations) are essential to him to the point that he cannot abstain from them or ignore them. Thus, the humanists, while exalting the soul of man for its powers of freedom, did not forget the body and that which pertains to it and they craved for a harmonious development of both. According to the

Encyclopedia of Social Science:

".....Humanism was essentially a protest against the dehumanizing and depersonalizing of man and its polemic was directed against the intellectualistic assumptions of the traditional logics which systematically ignored the psychological side of man and the influence of volitions, desires, emotions, purposes, biases and personality on our process of thought"⁶⁶.

66. Encyclopedia of Social Sciences

Ralph Barton Perry says in his Humanity of Man:

"Humanism is essentially a philosophy expressing a reaction against the unnatural stress which asceticism places on self-denial. This, does not mean that humanism lacks discipline, but that its self control is constructive and justified by fruitfulness. Humanism finds no virtue whatever in self-denial and self-torture. It finds good things of life to spring spontaneously from an original fund of instincts enriched by growth and social intercourse. Humanism is a creed dedicated to man. It idealizes man without divorcing him from nature. Its object is existent man taken in respect of the faculties and achievements which dignify him.... Humanism is committed to accept human nature and is therefore obliged to take the bad with the good and so construct a supreme concept of nature which will embrace both the good and evil as these appear from man's limited point of view..... In the natural man humanism envisions the union of a physical nature with the spiritual perfections"⁶⁷

(This union of physical nature with the spiritual perfections' when interpreted by the humanists, becomes the famous humanistic epithet : 'harmony of body soul').

When we go through Sa'di's works, the fact instantly strikes us that Sa'di too believed in this basic concept of Humanism and wanted man to follow all the instincts of nature along with his spiritual aspirations. He did not believe in the doctrine of 'Innate Depravity' according to which the original sin

67. Humanity of Man by Ralph Barton Perry.

of Adam has been engrained in the very nature of man, and so the function of the society was to curb and suppress everything (i.e. his feelings, desires, instincts, emotions) that is natural in man. He did not consider passions and emotions to be the diseases of the soul-as considered by most of our moralists and social reformers-neither his cardinal maxim was 'abstain and bear'. He loved life and wanted to cultivate it, such as it has pleased God to grant it to us - a curious of spiritualism and materialism. He believed that man should heartily and gratefully accept what nature had bestowed upon him and should not wrong the great and all-powerful Giver by refusing, annulling or disfiguring His gift. He believed in man's spiritual transcendence, but at the same time, he did not want man to despise or ignore his bodily urges, his emotions, his instincts. His motto may be said to be "live comfortably to nature" and "follow nature". In other words, he wanted man to live and act according to his instincts and emotions which had been implanted in human nature by the Creator Himself-how and to what extent can he employ these instincts and emotions in various situations should be left to his own 'Free will' (Which is a simpler way of saying that in every situation man should be a measure in himself. It is in this way, as said earlier, that both these concepts of humanism-harmonious development of body and soul and man is a measure in himself -are interdependant).

Now this principle of Free Will and of letting man follow his natural instincts had always been a very controversial point with our social reformers, and after reading the above lines, he may accuse the humanists in general and Sa'di in particular, of giving man undue liberties and allowing him to ignore all moral and social laws. At a glance, he seems to be justified in his forbodings, but when we

look at it closely and analyse the various psychological and philosophical factors on which these two concepts have been based, we come to the conclusion that this fear is absolutely baseless. But before entering into a fuller discussion of these factors to justify the humanists, specially our Shaykh, let us first listen to what social reformer has to say against the principle of free will and of a healthy development of all the natural instinct of man: To put it briefly and bluntly he fears that these two things, combined together, may turn man into scoundrels. They may run amuck and injure or destroy their fellow beings. Being free agents they may choose to act selfishly and refuse to follow those laws of 'live and let live' which are essential for the continuance of all social life. Are these moralists really justified in their fears ? Are the humanists mistaken in putting their faith in man ? can we not entrust the task of prevention to the individual itself if we do, will our trust be betrayed ? to answer these questions we should get a peep into our mind.

If we examine closely our mental phenomena, we will observe that our instinct and impulses backed by emotions present a list of alternative activities before our will. The latter chooses from that list some particular action for the moment. It is prompted in its choice by the idea of the measure of pleasure which that particular action is likely to give to us. (In psychological jargon, this is called the law of Hedonic Selection). It is like your seeing the menu of a restaurant and selecting from it some particular dish which appears delicious to you. The dishes are there, you have only to make a choice. In the same way, our instincts lay down different modes of action before our will, and it selects one

from that panel of possible alternatives. This act of choice is neither good nor bad; it is the 'object' of choice which determines the moral quality of the act of the will. Again, it is not the object of choice presented by some instincts which are good the objects presented by others are bad. It is the habitual suppression of some instincts and the habitual gratification of the other which is bad. Thus, it is wrong to call some instincts good (or social) and some bad (non-social). The instincts, as given to us by God, are all good; it is after getting related to objects that they deserve these epithets: Banding together of men for achieving some common goal seems to be the most social thing in the world. But a band of robbers strikes out at the very roots of social security. Eating food appears to be a peculiarly personal affair of the individual. But every morsel of wholesome nourishment swallowed by a brave soldier strengthens the sinews of national defence.

All of these instincts and innate tendencies are accompanied by their relative emotions. For example, we have the instincts of curiosity with the emotion of wonder, the instinct of flight with the emotion of fear, and so on. Now emotions accompanying some instincts are pleasurable while those accompanying others are painful. Psychology tells us that man always seeks pleasure and avoids pain. This is such a fundamental principle of human life, that it has been raised by the psychologists to statutory dignity and is termed the Law of Hedonic Selection. As was hinted earlier, the case against the fundamental principles of humanism (i.e. man is the measure of everything, and harmonious development of body and soul) is based upon this same law. It is feared by the faint-hearted

sociologists that individual, if left to his own desires, will always seek to gratify those instinct which give him pleasure and suppress those which give him pain. Constant repetition will help to form habits and habits will grow into character (for character is a bundle of habits). Moreover, the mind will develop disposition to feel and act towards certain objects in certain set ways. The habit of will always dispose man to act uniformly. And, as at the root of all such actions will be the desire to seek pleasure and avoid pain, only those activities will be indulged into which give pleasure and those avoided which give pain. There will be no harmonious development of the self, but a lop-sided growth. Furthermore, and this is what particularly concerns us here, we will become selfish. What we do for our selves is called self-gratification and all self-gratification gives pleasure. What we do for others usually involves some amount of self-sacrifice, and all self-sacrifice is painful to some degree. This is the reason that our social reformer challenges these views of the humanists. They fear that by following these principles, we will habitually indulge in self-gratification and avoid self-sacrifice, we shall become self-centred and anti-social. This, when carried to extreme, will herald the law of the jungle and the end of the society.

Are they justified in their thinking ? Do the humanists really allow man to go astray and harm the society, or is there some solid and psychological reason behind their principle of free will and harmonious development of bodily instincts ? Yes, there is, and it is founded upon those very psychological laws on which the case against the humanists has been based : Pleasure and pain are

of various kinds. The kind with which we dealt above is the lowest. It is that elementary type of pleasure which the animals also have. But certainly man is higher than animals.

He is capable of feeling some higher and indirect forms of pleasure and pain. In the early stages of his growth, i.e. the childhood, reward and punishment supply the indirect basis of pleasure and pain. Later, praise and blame suffice. This is on a higher and ideal level. By association the individual learns to link mentally certain of his activities with this higher form of pleasure and certain others with this higher form of pain, and he tries to avoid the one and to go in for the other. The Habits of will are formed which ultimately combine to make character.

The instinct which counts most and is relied upon by the humanists in the complex process of character formation is the instinct of self-assertion or self-display with its accompanying emotion of elation. It will help in the growth of a strong sentiment around the individual's self. This is called the 'self-Regarding Sentiment' (we have discussed in the previous discussion what this self-Regarding sentiment is). By its means we idealise our self into the position of an idol. In whatever we do, we have an eye to the glory of our idol; i.e. we strive to do that which we may add to its honour, we try to avoid that which may turn to its discredit. We feel sorry if it is degraded; we feel pleasure if it is exalted. Mark this last statement and we see how the idealization of self supplies the pleasure pain basis for our actions. We give reins to our instincts and tendencies only so far as they do not injure our self-regarding sentiment, i.e., so far as they do not bring dishonour to us.

This idealization of self works some other wonders too. It introduces us to new types of pleasure and pain in the process of self development. Nay, not only this but it transmutes the very qualities of pleasure and pain in the lower level what pain is more tortuous than death ? In the higher levels. What bliss is more perfect than the bliss of a dying martyr ? Indeed it is in case such as these when the total abnegation of self becomes its complete fulfilment, and where to lose oneself may rightly and truly be said to find oneself. Or take another example, a monkey snatches away an apple from the hands of a child : What sobbing lamentation ensue ! A woman sacrifices her ornaments for the national ornaments : How serene is her contentment : In both instances, the acquisitive instinct sustains an injury. But in the case of the woman a strongly developed self-regarding sentiment is there to transform its pain into pleasure, while in the case of the child it is not.

Another important point in this connection. Human self is a curiously elastic thing. An egoist (a self-centered, anti-social individual) narrows down the conception of self to his own person. So long as he is able to dine well, he worries little if his children starve ; so long as his own home is not approached, he cares not if an enemy invades the country on the other as humanist, or an altruist so extends the conception of his own self that it covers his entire home, his home town, his home country and even wider horizons. He rejoices if others are happy, he grieves if others are in misery. The boys of a school cheering frantically their football team is a familiar spectacle. Those boys identify their selves with their school; the idea of their own self includes the idea of their school, the victory of their

school team is regarded by them as their personal victory. This same sentiment when expanded further envelopes the whole humanity in itself and a fully developed self completely identifies itself with the society and sees its own pleasure and pain in the pleasure and pain of the entire humanity. plan or balance of his instincts, or by stifling his free will and individuality, to turn him into a robot. The great humanist, meant the same thing when he wrote his famous lines:

68 بنی آدم اعضای یکدیگراند که در آفرینش زیک جوهراند
 چو عضوی بدارد آورد روزگار دگر عضوها را نماند قرار
 توکز محنت دیگران بی غمی
 نشاید که نامت نهند آدمی

While we have been discussing the self and its instincts and sentiments, you may be wondering what have become of our arch villain, the Free Will. In fact it has been all along there, silently yet decisively helping the individual to make the right but difficult choice. Had it not been there, it would have been difficult for our martyr to disregard the joint promptings of his instincts of flight and self-preservation and to decide in favour of his self-regarding sentiment. So you see, our supposed to be villain of the piece proved to be, if not a hero, atleast a very necessary evil.

After discussing at length our mental and psychological phenomena, we can be sure that the humanists are justified in their thinking, and what useful possibilities will open for the social training of the individual if, instead of crushing the growth of his self, it is helped to develop and expand towards

deeper and broader maturity.

Sa'di too, being a born humanist, realised this. He felt that to make the individual a good or social man (both things ultimately meaning the same) it is not necessary either to disturb the natural thing can be accomplished in better and healthier ways-- by letting all his natural instincts and tendencies to grow harmoniously, by assisting him to develop sentiments of the right type, by letting him acquire habits of the right kind, by aiding him to form a broad and well-proportioned conception of self, in one word, by making him a measure in himself, and by a harmonious development of his body and soul. is the reason that on one hand, we see the Shaikh extolling man for his spiritual capabilities and inspiring him to attain further heights; and on the other, he appreciates man's mundane qualities as well and thinks them to be a necessary part of his existence. At one time, we see him writing pages and pages about اخلاق درویشان , and reciting the following memorable lines :

69 به چشم و گوش و دهان آدمی نباشد شخص

که هست صورت دیوار راهمین تمثال

70 چو مرد رهرو اندر راه حق ثابت قدم گردد

و جوو غیر حق چشم تو حیدش عدم گردد

and at the other, we see him devoting two full chapters to عشق و دوستی و شور and uttering those

69. Kulliyat, P. 466.

70. Ibid, P.447.

famous words : 71. Let us now cite a few examples from the

Shaikh's کلام to prove our point. First, we will deal with the spiritual side of the Shaikh, and then we

will bring out the less spiritual but more colourful and interesting aspect of his personality:

72 یاد دارم که شبی در کاروانی همه شب رفته بودیم ... شور بده سری که در

آن سفر همراه ما بود نعره ای بر آورد و راه بیابان گرفت و یک نفس آرام نیافت ... گفت بلبلان

را دیدم که بنالش در آمده بودند از درخت و کبکان از کوه و غوکان در آب و بهایم از بیشه ،

اندیشه کردم که مردت نباشد همه در تسبیح و من بغفلت خفته:

دوش مرغی بصبح می نالید .

عاقل و صبر ببرد و طاقت و هوش

یکی از دوستان مخلص را

مگر آواز من رسید بگوش

گفت ؛ باورند رستم ترا

بانگ مرغی چنین کند بر هوش

گفتم این شرط آدمیت نیست

مرغ تسبیح خوان و من خاموش

(I remember having once walked all night with a caravan and then slwpt on the edge of

the desert. A distracted man who had accompanid us on that juourney raised a shout,

71. Kulliyat , P. 163.

72. Kulliyat, P. 120.

ran towards the desert and took not a moment's rest. He replied : 'I saw bulbuls

commenceing to lamenta on the trees, the partridges on the mountains, the frogs in the

water and the beast in the desert so I be thought myself that it would not be becoming

for me to sleep in carelessness while they all were praising God'.

Yesterday at dawn a bird lamented,

Depriving me of sense, patience, strength and consciousness.

One of my intimate friends who

Had Perhaps heard distressed voice

Sa'di: 'I could not believe that thou,

Wouldst be so dazed by a bird's ory.

I replied : ' It is not becoming to humanity

That I should be silent when birds chant praises'.)

73 طاهر درویشی جائه ژنده است وموی سترده و حقیقت آن دل زنده و نفس مرده.

(Externally the dervish shows a palched robe and a shaved head but in reality his

heart is living and his lust dead.)

74 شب تاریک دوستان خدای

می بتابد چو روز رخشنده

73. Gulistan , P.131.

74. Ibid, P. 213.

وین سعادت بزور بازو نیست

تانبخشده خدای بخشنده

(To the friends of God a dark night

Shines like the brilliant day.

This felicity is not by strength of arm

Unless God the giver bestows it.)

75 ره نیکمردان آزاده گیر

چه افتاده ای دست افتاده گیر

به بخشای کانان که مرد حقند

خریدار دوکان بی رو بقند

جوانمرد اگر راست خوهی ولی است

کرم پیشه شاه مردان علی است

(Take the road of kind and liberal men:

Why stand you still ? Take the hand of one who's down

Indulgent be, for those who 'remen of truth

Are customers at the lusterless emporium;

The generous man's a saint, if you would have the truth

Generosity's the practice of that king of Men, 'Ali !)

76 شنیدم که وقت سحرگاه عید

ز گرما به آمد برون بایزید

یکی طشت خاکسترش بی خبر

فرد ریختند از سرای بر

همی گفت شوریده دستارد موی

کف دست شکرانه مالان بروی

که ای نفس من در خور آتشم

ز خاکسترمی روی درهم کشم

که ای نقش من در خور آتشم

ز خاکسترمی روی درهم خورم

(I've heard that once, before dawn, on a feast-day,

From a bathhouse there emerged Bayazid;

All unaware, a pan of ashes

Was pound from a mansion down on to his head,

At which he said, turban and hair dish-evelled,

And rubbing his palms in gratitude upon his face;

'My soul ! I'm fit for the fire-

Shall I, them, look askance at ashes ?)

77 بزرگان نکردند در خود نگاپ

خدا بینی از خویشتن بین خواه

بزرگی بنامومن و گفتار نیست

بلندی بدعوی و پندار نیست

قیامت کسی بیند اندر بهشت

که معنی طلب کرد و دعوی بهشت

(Great ones liik not upon themselves :

Ask not regard-for-God from one who's self regarding

Greatness lies not in reputation or report ;

Eminence is not pretension or conceit :

At resurrection, him you 'll see in paradise,

Who for the idea qusted, but let pretention go !)

The best manifestation of this spiritualism is in his Qasaid, we are writing below the Matal's of a

few of them :

78 خوشست عمر دریغا که جاودانی نیست

پس اعتماد برین پنج روز فانی نیست

77. Bustan, P. 310.

78. Kulliyatn P.446.

79 فضل خدای را که تواند شمار کرد

پاکیست آن که شکر یکی از هزار کرد

80 بهیچ یار مده خاطر و هیچ دیار

که برو بحر فراخت و آدمی بسیار

81 بس صورت بگردیدت عالم

وزین صورت بگدد عاقبت هم

82 توانگری نه بمال است به پیش اهل کمال

که مال تالب گوراست بعد از آن اعمال

83 دریغروز جاوانی وعهد برنای

نشاط کودکی و عیش خویشتن رای

84 ای که پنجاه رفت و در خوابی

مگر این پنج روز دریابی

85 ای نفس اگر بدیده تحقیق بنگری

درویش اختیار کنی بر توانگری

79. Kulliyat, P. 446.

80. Ibid, P. 450

81. Ibid, P. 460

82. Ibid, P. 466.

83. Ibid, P. 484.

84. Ibid, P. 485.

85. Ibid, P. 489

86 دنیا نیرزد آنکه پریشان کنی ولی

زنهار بد مکن که نگر دست عاقلی

Now see this soft-spoken humble Darvish transformed in to a witty, smart and vivacious man who understands and respects human nature in all its aspects and who, with an understanding smile on his lips teaches man how to behave in different situations. He knew that in order to live a rich and successful life, only spiritual development is not enough, instead, there should be a harmonious development of both the body and the soul of an individual. So he helps and encourages man to develop his desires, instincts and emotions to a broader and higher level. He feels that every instinct and feeling which has been implanted in human nature by the creator like, pleasure, pain, love, hate, anger, revenge, compassion etc. play an important role in the development of man's character and personality. Thus, all of these instincts and emotions should be encouraged and properly attended to. In Sa'di's writings we see him experiencing all of these feelings and emotions and giving them their due importance.

Love is perhaps the strangest of all human emotions be it عشق مجازی or عشق حقیقی.

How this latter type of love has always been looked down upon by our moralists. They consider it to be undignified, childish and even immoral. But our Shaikh thinks differently. He thinks that it may be childish, but it can definitely not be called 'immoral'. It is a part, and a very integral part of our

existence; a weakness (if at all it can be called weakness) but a very sweet, enjoyable and pleasant weakness which can aptly be called 'the last infirmity of a noble mind. It is a natural instinct of man and so it is nothing to be ashamed. It is an aspect of human life, like so, may others, so it must be accepted and treated like one should talk about it frankly and without feeling any embarrassment as the Shaikh himself does. He says very simple and in matter of fact tone:

87 بروزگار جوانی چنانکه افتد و دانی

The syllable of چنانکه افتد و دانی shows that Sa'di thinks love to be a natural phenomena in human life which every one experiences - and the Shaikh is no exception :

88 بروزگار جوانی چنانکه افتد و دانی باشاهدی سری و سری داشتم

(In the exuberance of youth, as it usually happens nad as thou knowest.)

He too loved the "ساده رویان" and loved with the full intensity of his sensitive heart:

89 یاد دارم که در ایام جوانی گذر داشتم بکوی و نظر بروی در تموزی که حرورش دهان بخوشانیدی و سبومش مغز استخوان را بجوشانیدی التجا بسایه دیواری کردم ... ناگاه از ظالمت دهلیز خانه روشنی تبافت ... قدحی بر ناب بدست ... شراب از دست نگاریش برگفتم و بخوردم و عمر از سر گرفتم."

90 خرم آن فرخنده طالع را که چشم

بر چنین روی او افتد بر بامداد

87. Gulistan , P.163.

88. Ibid, P.163.

89. Ibid, PP. 166-67.

90. Ibid, PP. 167-68.

مست می بیدار گردد نیم شب

مست ساقی روز محشر بامداد

(I remember having in the days of my youth passed through a street, intending to see a moon-faced beauty. It was in Temus, whose heat dried up the saliva in the mouth and whose simum boiled the marrow in my bones. I took refuge in the shadow of wall --- All of asudden, from the darkness of the porch of a house a light shone forth, namely a beauty, carrying in her hand a bowl of snow water. I took the beverage from her beautiful hands, drank it and began to live again.

Blessed is the man of happy destiny whose eye

Alights every morning on such a couterance

One drunk of wine swakens at midnight,

One drunk of the cupbearer on the morn of resurrection.)

91 شبی یاد دارم که یار عزیز از در در آمد چنان بی خود از جای برجستم که چراغم

باستین کشتم-----

(I remember that one night a dear friend of mine entered when I jumped up in such a heedless way that the lamp was extinguished by my sleeve.)

Sa'di sees a good looking boy busy with his Arabic lessons (ضرب زید عمرا). The poetry is

instantly attracted by his soft and sweet looks and utters the following delightful lines:

92 طبع تو را تاهوس نحو کرد

صورت صبر از دل ما نحو کرد

ای دل عشاق به ام تو صید

مابتو شخدل و توبا عمرو زید

(When thy nature has enticed thee with syntax

It blotted out the form of intellect from our heart

Alas, the hearts of loyers are captive in the snare

We are occupied with thee but with Amru and Zaid !)

The way he narrates the famous anecdote of قاضی همدان shows that he did not blame the Qazi for indulging in amorous activities, rather, he had all his sympathics for the love-iron Qadhi ! Let us quote a few lines from the above anecdote to enjoy the beautiful narration of the Shaikh:

93 شنیدم که سحرگاه ملک باتنی چند ببالین قاضی فراز آمد. شمع را دید ایستاده و

شاهد نشسته و می ریخته و قدح شکسته و قاضی در خواب مستی بی خبر از ملک هستی،

بلطف اندک اندک بیدار کردش که خیز آفتاب بر آمد. قاضی دریافت که حال چیست. گفت: از

کدام جانب بر آمد؟ گفت: از قبل مشرق، گفت: الحمد لله که در توبه همچنان باز است.

(I heard that at dawn the king with some of his cortiers arrived at the pollow of the

92. Kulliyat, P.168.

93.Gulistan, P. 172.

Qadhi, saw a lamp standing, the sweetheart sitting, the wine spilled, the goblet broden and the qazi plunged in the sleep of drunkenness, unaware of the realm of existence.

The king awakened him gently and Said: 'Get up for the sun has risen'. The qazi, who perceived the state of affairs, asked: 'From what direction?' The sultan was astonished and replied: 'Form the east as usual'. The qazi exclaimed .)

(The entire fifth chapter of the Gulistan and in third chapter of Bustan, the Shaikh describes love in all its various, clourful aspects - so much so that it made some of his more orthodox critics to form disapprovingly and to decleare these two chapters, specially the "باب پنجم گلستان" to be indecent and injurious to our morals ! (The humble writer hopes that they might revise their opinion after reading the present discussion about the harmonious development of body and soul.) What the Shaikh has to say about these so-called moralists is another story :

94 گروهی نشینند باخوش پسر

که ما پاکبازیم وصاحب نظر

زمن پرس فرسوده روزگار

که بر سفر حدت خورد روزه دار

(A certain class are wont to sit with pleasant boy

Claming to be pure-dealers, men of insight ;

Take it from me, worm out by many days ;

The fasting man at table eats regret:)

"The recognition of the place of pleasure in the moral life brought the humanists to the defence of Epicurus whom the Middle Ages considered the philosopher of impiety. In

their eyes (the humanist's) Epicurus was the master of human wisdom, the philosopher who saw man in true in nature"⁹⁵

Sa'di too realised that to seek pleasure is in the very nature of man. So he put his faith in desires (as we have already seen and discussed) and enjoyed life with a good conscience. He wanted to cultivate the art of happiness, and wished to experience and enjoy what this world has to offer. He did not consider happiness to be 'immoral' or 'evil' as considered by most of ethicists and moralists.

To them, happiness is almost like a disease and they are afraid of it, they feel guilty when they are happy. In fact, they are afraid of happiness because they have no confidence in themselves and in their morality. They think that happiness might spoil them and damage their moral sense. They do not want to taste the pure nectar of happiness because they fear sense of proportion. But our Shaikh is definitely not so faint-hearted, neither is his morality so superficial and skin-deep. He thought that being happy or unhappy has nothing to do with one's morals, and even if it has, then happiness can definitely make an individual and enjoy life one's outlook will be cheerful and one will be

95. Encyclopadia of Philosophy,

better-disposed towards one's fellow beings. Besides, he observed that God has created man to live a rich and happy life, so he must make the best of it and take the maximum out of it. He advises us to 'be merry' and to make the best use of whatever we have:

96. مال از بهر آسایش عمر است نه عمر از بهر گرد گردن مال عاقلی را پرسیدند نیک

بخت کیست و بد بختی چیست. گفت: نیک مرد آن که خورد کشت و بد بخت آن که مرد و هشت.

مکن نماز بر آن هیچ کس که هیچ نکرد

که عمر درست تحصیل مال کرد و نخورد

(Property is for the comfort of life, not for the accumulation of wealth. A sage, having been asked who is lucky and who is not, replied : 'He is lucky who has died and not enjoyed.' Pray not for the nobody who has done nothing, who spent his life in accumulating property but has not enjoyed it.)

97 دو کس رنج بیهوده بردند و سعی بی فایده کردند یکی آن که اندوخت و نخورد و دیگر

آن که آموخت و نکرد.

(Two men took useless trouble and strove without any profit when one of them accumulated property without enjoying it, and the other learnt without practising what he had learnt.)

96. Kulliyât, P.196.

97. Ibid, P.196.

He wanted to enjoy the beautiful things in life, even if it was sometimes against the wishes of his Shaikh.

98 چندانکه مرا شیخ ابو الفرج ابن جوزی رحمه الله علیه ترك سماع فرمودی و بخلوت و عزلت اشارات کردی..... بخلاف رای مربی قدمی برفتمی و از سماع و مجالست خطی بر گرفتمی و چون نصیحت شیخ یاد آدمی گفتی:

قاضی ار بامانشیند بر فشاند دست را

محتسب گرمی خورد مجذور دار دست را

(Despite the abundant admonitions of the most illustrious Shaikh BinJuzi to shun

musical entertainments and to prefer solitude and retirement, the budding of my youth

overcame me, my sensual desires were excited so that, unable to resist them, I walked

some steps contrary to the opinion of my tutor enjoying myself in musical amusements

and convivial meetings. When the advice of my Shaikh occurred to my mind, I said:

'If the Qazi were sitting with us, he would clap his hands

If the Muhtasib were bibbing wine, he would excuse a drunkard'.)

With all his conceptions of love, beauty and happiness, Sa'di knew that in the emotional

spectrum of man, there are some other shades too-not as pleasing but definitely as important as

these, e.g. anger, hate, feeling of revenge etc. Sa'di understood even this side of the human nature

With all his conceptions of love, beauty and happiness, Sa'di knew that in the emotional spectrum of man, there are some other shades too-not as pleasing but definitely as important as these, e.g. anger, hate, feeling of revenge etc. Sa'di understood even this side of the human nature and did not condemn or ignore these sentiments; instead he thinks them to be a necessary part of life and some useful suggestions for the gratification of these instincts of man :

99 شبانی با پدر گفت ای خردمند

مرا تعلیم ده پیرانه یک پند

بگفتا نیکمردی کن نه چندان

که گردد خیرد گرگ تیز داندان

(A youth said to his father : 'O wise man,

Give me for instruction one advice like an aged Person'.

He said : 'Be kind but not to such a degree

That a sharp-toothed wolf may become audacious'.)

100. هر کرا دشمن پیشست اگر نکشد دشمن خویشست

سنگ بردست و مار سر بر سنگ

خیرد رانی بود قیاس و درنگ

(Who has power over his foe and not slay him is his own enemy.

With a stone in the hand and a snake on a stone,

It is folly to consider and to delay.)

101 هنگام در شتی ملاطفت مذمومست و گویند: دشمن بملاطفت دوست نگردهد بلکه

طمع زیادت کند.

سخن باطعت و کرم در شخوی مگروی

که زنگ خورده نگردهد بزم سوبان پاک

(Complaisance in times of calamity is blamable. It is also said that by compaisance an

enemy will not become a friend but that his greed will only be augmented.

Speak not kindly or gently to an ill-humaoured fellow,

Because a soft file cannot clean off inveterate rust.)

3. Religion

The Encyclopadia of philosophy says about the religious beliefs of the humanists :

"For all its antipathy towards asceticism and theology'. Humanism did not have

anti-religion or anti-christian character. Its interest in defending the freedom and value of

man drew it into discussing the traditional problems of God and providence and of the

soul, tis immortality and its freedom-discussions that were frequently cocluded in much

the some form as that accepted by the medieval tradition. However, in the context of

humanism these discussions assumed a new significance because they had the purpose of understanding and justifying the capacity for initiative of man in the world.

This capacity was defended even in the religious sphere, for the religious discussions of the humanists had two principal themes: the civil function of religion and religious tolerance."¹⁰²

"The civil function of religion was recognised on the basis of the correspondence between the heavenly and earthly city. The heavenly city was 'norm' or the ideal of man's civil life, but precisely because it was, its recognition meant the commitment of man to realize, as much as possible, its characteristics in the earthly city. Religion according to Manetti, was the confidence in the values of man's work, in the success of this work, and in the reward that man will find in future life. For a humanist, the fundamental function of religion was to support man in the work of civil life, in political work, and activity."

The recognition of this social function of religion is one of the most striking aspects of Sa'di's works- a quality which makes him totally different from his contemporaries as well as his predecessors. As we have said earlier, the age of Sa'di was an age of pure asceticism and rigid religion. The Iranian people because of their continuous suppression by their conquerors, specially by

102. The Encyclopadia of philosophy.

the Mongols, had lost their moral integrity. The whole society was suffering from a moral degeneration.

The Mongols were sheer despots caring little for religion and less for morality and their reign was absolutely a reign of terror. People felt insecure and lived in constant terror and tension. They were restless and scared -scared that the axe of their ruthless emperor's wrath might fall upon them anytime. They were miserably probing their way in utter darkness with no one to look up to who could guide them and in whom they could put their faith. This constant restlessness and mental tension made them to search for some salace which could calm their tortured and tormented souls and give them the desperately needed reassurance and strength. Thus out of sheer desperation, they turned to the thing which came most handy religion. Disillusioned by this world, they sought shelter in the heavenly by this world, they sought shelter in the heavenly abode of that other world. Religion became the first and foremost thing in their life. Disheartened and dejected by the miseries of this world they ignored it altogether and concentrated on the 'lifethere after'. This obsession with religion was a reaction, and as every reaction is, it was violent and unbalanced : In their earthly life. Religion became dogma and had no social function at all. The sole purpose of religion became to guide the human being not to live this life successfully, but to achieve salvation in that other world. They presumed that religion need not have only relation with the practical aspect of human life; neither did they believe in a rationalistic approach to religion so that it should not clash with the natural instincts and tendencies of man (making him follow double-standards in life.)

Sa'di was the first man who revolted against this puritanism and rigidity in religion. He realised that the religion of that age denied and discouraged man's natural social tendencies, instead, it encouraged a self-centered pre-occupation with one's own virtue and one's own salvation. In the words of that great humanist, Florence Nightingale "it (religion) has been too concerned with smuggling man selfishly into heaven, instead of setting him actively to regenerate the Earth". We see the same thinking reflected in the following verses of this Iranian humanist :

103 صاحب دلی بمدرسه آمد ز خانقاه

بشکست عهد صحبت اهل طریق را

گفتم میان عالم و عابد چه فرق بود

تا اختیار کردی از آن این طریق را

گفت: آن گلیم خویش بدرمی کشد ز آب

دین جهد می کند که بگیرد غریق را

(A pious man came to the door of a college from a monastery. He broke the covenant of the company of those of the Tariq. I asked him what the difference between a monk and scholar amounts to ?

He replied: 'The former saves his blanket from the waves, Whist the latter strives to save the drowning man.)

This preference of reason on religion, of **عابد** on **عالم** is the gist of all the Shaikh's religious beliefs. Unlike our orthodox Mullas, he did not see any anomaly between Reason and Religion. He, like the M'alazelites, observed :

كلّ ما يدل به الشرع يدل به العقل

كلّ ما يدل به العقل يدل به الشرع

This when put in simpler words means that if the principles of religion have been conveyed to us correctly, and if our reason is sound and our judgement unbiased, then there cannot be any contradiction between reason and religion, because religion is based on reason. If there appears to be any contradiction between the two, then either that particular principle of religion has been contorted and twisted somewhere, sometime, or there is some fault in our reasoning. Thus, when there is no paradox existing between intellect and religion, then there is no harm in applying reason to religious laws and assessing and evaluating each and every situation in the light of our intellect. Therefore, we should not be too rigid and unyielding in our religious views because it is possible that in the multi-coloured spectrum of human temperament and circumstances, a religious law holds good in one situation but not in another. For example, killing some one religious law ; but to a rational and for-sighted man, killing a person who is harmful to the society, is commendable, and for the very reason for which it is condemned by religion- for the survival of the mankind. Sa'di upholds the same rationalistic and practical approach when he says :

104 هر که بدی را بکشد خلق را از بد او برهاند و او را از عذاب خدای عزوجل.

(Whoever slays a bad fellow saves mankind from a calamity and him from the wrath of

God.)

and further :

پسندیدست بخشایش ولیکن

منه برریش خلق آزار مرهم

ندانست آنکه تحت کرد برمار

که آن ظلمت بر فرزند آدم

(Condonation is laudable but nevertheless

Apply no slave to the wound of an oppressor of the people.

He who had mercy upon a serpent

Knew not that it was injury to the sons of Adam.)

Such deviations from the set path of religion the path shown to us by the Mullahs are often seen in the Shaikh's writings. He was a humanist, first and foremost, and his main concern was with the social and moral welfare of man in this world. For him the only religion was the religion of humanity (which in its turn is nothing but what every religion teaches us), so he judged and evaluated every situation in relation with man and interpreted the religious (as well as moral) laws in accordance

with man's welfare. His religion was not the rigid, uncompromising, inhuman and suffocating religion of the Puritans, where God is not less than a tyrant whose orders (i.e. the religious code) has to be followed to the last word, without any modification or relaxation whatsoever- one inch this side or that side and you are doomed; Sa'di's humanistic heart revolted at this exploitation of man. He realised that this is not religion but pure fanaticism and he set out to break this facade and to tell people what religion is - real and true religion. He boldly declared that religion is far from dogmatic rigidity. It is liberal, humane, reasonable, practicable, rational, natural and gives full allowance to man's emotions and instincts; in short, it is based on human nature and psychology. It is this religion with its refreshing shades of licentious individualism that the Shaikh advocates in his writings (and his so-called 'deviations' from popular religious belief deficit, in fact, the very soul of religion). Let us now cite a few examples to drive home our point and to see the Shaikh's rational and practical approach towards religion :

105 عابدی را حکایت کنند که شبی ده من طعام بخوردی و تا سحر ختمی بکردی

صاحب‌دلی شنید و گفت : اگر نیم نان بخوردی و خفتی بسیار ازین فاضل تربود.

(It is related that a hermit consumed during one night ten mann of food and perused the whole Quran till mornig. A pious fellow who had heard of this said : 'It would have been more excellent if he had eaten half a loaf and slept till the morning.)

This صاحب‌دل is no other than our Shaikh :

106 زاهدی همان یادشاهی بود چون بطعام بنشستند کمتر از آن خورد که ارادت او بود،

و چون بنماز برخستند بیش از آن کرد که عادت او تاظن صلاحیت در حق او زیادت کنند:

ترسم نرسی بکعبه ای اعرابی کین ره که تومی روی بترکستان است.... پست گفت: ای پدر

باری بمجلس سلطان در طعام نخوردی؟ گفت: در نظر ایشان چیزی نخوردی نه بکار آید.

گفت: نماز را هم قضا کن که چیزی نکردی که بکار آید....

(A hermit, being the guest of a padshah, ate less than he wished when sitting at dinner

and when he rose for prayers he prolonged them more than was than was his wont in

order to enlance the opinion entertained by the padshah of his piety. O Arab of the

desert, I fear thou will not reach the Ka'bah. Because the road on which thou travellest

leads to Turkistan. When he returned to his own house, he desired the table to be laid

out for eating. He had intelligent son who said: 'Father, hast thou not eaten anything at

the repast of the Sultan. He replied : 'I have eaten anything to serve a purpose. The boy

said : Then likewise say thy prayers again as thou hast not done anything to serve that

purpose.')

107..... شبی در خدمت پدر نشسته بودم، همه شب دیده برهم نبسته و مصحف عزیز

برکنار گرفته و طایفه ای در گرد ماخفته، پدر را گفتم: از میان یکی سر بر نمی دارد که دو گایینی

106. Gulistan, P.111.

107. Ibid, P.111.

بگذارند گفت: جان پدر تو نیز اگر بخفتی به از آن که در پوستین مردم افتی -

(One night I was sitting with my father, remaining awake and holdin the beloved Quran

in my lap, whilst the people around us were asleep. I said : 'Not one of these persons

lifts up his head or makes a genuflection. They are as fast asleep as if they were dead'.

He replied : ' Darling of thy father, would that thou wert also asleep rather than

disparaging people'.)

This mild reproach of the old and wise father to hi young captious son is directed towards all

those who, proud of their own chastity, look down upon others whose attitude towards religion is somewhat casual.

Sa'di wanted man to be practical and to try his best for leaving success in life. He did not believe in leaving things to fate, instead, he disapproved of those who do not struggle in life, being week and lazy comouflage their weakness by showing it as their faith in God, (توکل). They say : 'What can we do when everything is in the hands of the ALMIGHTY'. Sa'di thought it to be a wrong interpretation of religion-God has not said that man should forsake his efforts and be lethargic and lazy; this is certainly no at all. What He says is that man should try his best and then leave who have this wrong attitude towards life and inspired and encouraged them. In the anecdote of 'روباه و مرد' when a man saw that God gives food even to a paralysed for who could not get it herself, he slopped to a cave, thinking that God will give him food as He gives to that fox. See how Sa'di gets him

admonished by the Divine Voice:

108 چو صبرش نماند از ضعیفی و هوش

زدیوارش آوازی آمد بگوش

بروشیر درنده باش ای دغل

مینداز خود را چو روباه شل

چنان سعی کز تو ماند چوشیر

چه باشی چو روبه بوا مانده سیر

بچنگ آرد بادیگران نوش کن

نه بر فضله دیگران گوش کن

بخور تا توانی ببازوی خویش

که سعیت بود در ترازوی خویش

بگیرای جوان دست درویش پیر

نه خود را بیفکن که دستم بگیر

خدارا بر آن بنده بخشایش است

که خلق از وجودش در آسایش است

کرم ورزد آن ست که مغزی دروست

که دون همتانند بی مغزو پوست

کس نیک بیند بهر دوستای

که نیکی رساند بخلق خدای

(When he for weakness lacked all stamina and sense,

A voice came to his ear from out the wall,

Go, be a ravening lion, you rogue;

Cast not yourself down like a crippled fox ;

So strive that like the lion you leave somewhat !

How be with leavings sated like a fox !

Though a man have a massive, leonine neck,

If like a fox he casts him down - a dog is better far !

Get goods into your grip and sup with others,

Cock not your ears for others' superfluity ;

Eat while you may by your own strong arm ;

For in your own scale-pan will lie your efforts ;

Tail manfully and comfort bring to others:

The effeminate man cats by others' toil !

O youth ! Take the aged pauper's hand,

Not casting yourself down that your hand may be taken,

God will forgive that one among His servants

By whose existence mankind lives at ease

The head that has a brin will practise generosity :

The meanly- minded lack both case and kernel !

Good he will see in both abodes

Who to God's creatures brings some good.)

(The last three couplets show Sa'di's socialistic approach to religion; but of this later.)

The following حکایت is not less than a blasphemy in the eyes of our puritan Mullas where such mercenary thing as eating is preferred over the Divine pursuits :

109 شنیدم که مردیست پاکیزه بوم

شناسا ور برو در اقصای روم

من و چند سیاح صحرانورد

برفتیم قاصد بدیدار مرد

سروچشم هریک ببوسید و دست

بتمکین و عزت نشاند و نشست

بلطف و سخن گرمرو مرد بود

ولی دیگدانش عجب سرد بود

همه شب بنودش قرار هموع

ز تسبیح و تهلیل و مار از جوع

(Hearing of man of cleanly soul sprung,
much-travelled, in Outer Byzance,
I and some travellers, desert-roaming,
Made our way to behold this man
He kissed us each on head and eyes and hands,
Seated us in dignity and honour ; then set down himself,
In gracious ways and converse, warmly he proceeded
Yet was his pot- hearth wondrous cold !
All night no rest or slumber did he know
For tasbih and takhlil-no more did we, for hunger'.)

Here also Sa'di's approach was purely practical. He thought that everything should be proportionate and balanced in a man's life- excess of anything, be it religion or prayer, is not good : A man is hungry and his host, being a chaste man, keeps him engaged in religious discourse (in "تسبیح و تهلیل") without giving him food. Our Shaikh could not appreciate this lop - sided behaviour and voiced his resentment thus : که درویش را توشه از بوسه به :

To our rationalist Sa'di, the formalities of religion are not important at all, what is important is

that man should be basically good and should care for his fellow-beings. True and real religion lies not in the minute trivialities of طهارت و وضو but in being kind to your fellow man :

110 بلطفی درم رغبت روزه خاست

ندانستی چپ کدامست و راست

یکی عابد پارسایان کوی...

همی شستن آموختم دست وردی

که بسم الله اول بسنت بگوی

دوم نیت آور سوم کف بشوی

دگر مسح ست بعد از ان غسل پای

همینست و ختمش بنام خدای

شنیدم این سخن همخدای قدیم

بشورید و گفت بی خبیث و رجیم

نه مسواک در روزه گفتی خطاست

بنی آدم مرده خوردن رواست ؟

دهن گوز ناگفتنیها نخست

بشوی ، آنگه از خورد نیمها بشست

(In childhood I conceived desire of fasting,

Not knowing which was left yet, which was night

A devotee, a local pious man,

Taught me to wash my hands and face :

Say first "In God's Name" as practice prescribes ;

Second fix your mind; and third, wash the palms;

Item, massage your head, then rinse your feet-

And there it is, all finished in the Name of God !

The ancient village - headman heard these words

And lost his temper : 'O foul person, execrated one!

Did you not call it error to use toothpicks while in fast

But is it right to eat the sons of men when they are dead

Wash first your mouth from what should not be said :

Then it will be washed free of edibles !)

About such self-righteous, pharisaical hypocrits who consider these formalities to be the very

soul of religion, and about their so-called religious discourses, Sa'di says with an amused smile :

111 فقیهان طریق جدل ساختند

لم ولا واسلم در انداختند

کسادند برهم درفته باز

بلا و نعم کرده گردن دراز

تو گفתי خروسان ساطر بجنگ

فتادند درهم بمقار و چنک

یکی بیخود از خسمان کی چومست

یکی بر زمین بیزند هر دو دست

فتادند در عقدۀ پیچ پیچ

که در حل آن ره نبردند هیچ

(On the highway of argument the lawyers now set out,

Casting about with 'Why ?' and 'That we grant not';

They opened on each other wide the door of discord,

And crance their necks to utter 'Nay' and 'Aye'

.So that you'd say that cocks, all apt to battle,

Had set about each other, beak and claw ;

One, as thought drunk, beside himself with rage,

Another, both hands beating on the ground;

Together in a tangled knot they fell,

Which none could manege to unravel .)

As we have said earlier, Sa'di believed in the harmonious development of body and soul. Even his religious approach shows that he gave much importance to human feelings and emotions, is insight into human nature made him realise 'fear' can never reason that most of our religious to orders are carried out only half- heartedly by people (because most of the religious laws are based on fear-fear of God, fear of sin, fear of punishment etc. etc.). And because of this constant fear, our religious leaders have lost their self-confidence and have become rigid, and pessimistic. They are not sure that even their good deeds will be rewarded :

نہ زور پہ اپنے تم ہونا ران کرین نہ رندی پہ بھروسہ
کسے خبر بعد مرگ کیا ہو خدا کی زاہد ہزار باتیں

On the contrary, Sa'di, like every other humanist was an optimist by temperament so his religious approach was also optimistic. His God was not A Cruel Despot, but A Loving Friend who cares for men and wants them to lead a happy life. (Sa'di was not like the Asha'iras who do not include Justice in the Qualities of God and so are afraid of punishment inspite of their good deeds. Da'di's belief was more like the Mo'tazelites' who think God to be Just). He was confident that if a man is really good and virtuous then he need not be afraid, he will be rewarded by God. Neither did he think that one should be recluse in order to be chaste and pious . In the preface of Gulistan, he says that once he decided to live in seclusion and to cut off his ties from this is not a healthy way to live in this world, he must mix up with people and be happy and gay. Let us quote the Shaikh himself to

enjoy his beautiful diction :

112 مصلحت آن دیدم که در نشیمن عزلت نشینم ... یکی از دوستان از در درآمد ... ستاز

زانوی تعبد بر نگرافتم، رنجیده نگه کرد و گفت :

کنونت که امکان گفتار هست

بگوای برادر بلطف و خوشی

(After maturely considering these sentiments, I thought proper to sit down in the

massion of retirement. I continued in this resolution till a friend, entered at the door, but

I would give him no reply nor lift up my head from the knees of worship. He looked at

me aggrieved and said:

Now, while thou hast the power of utterance,

Speak, O brother, with grace and kindness.)

This friendly approach was enough to bring him our of his temporary melonchalia ! He at onec

ralised that :

113 "خلاف راه صوابست و تقض رای اولوالالباب ، ذوالفقار علی در نیام وزبان سعدی

در کام"

(It is against propriety, and contrary, to the opinions of wise men that the Zulfiqar of A'li

should remain in the scabbard and the tongue of Sa'di in his palate".)

112. Kulliyat , P.71.

113. Ibid P.71.

The famous anecdote of Somnat (althuogh its historical authenticity is doubtful) clearly and boldly describes the Shaikh's unusually liberal and practical outlook. (Allow me to say that the fertile imagination of Sa'di has conjured up this whole anecdote for the sole purpose of showing how broad-mind and practical one should be in life, and, whether authentic or not, it successfully suffices in conveying the Shaikh's message). It us quite a few thigs:

1.Sa'di did not see any harm in دروغ مصالحت آمیز or in behaving secording to situation, even if, sometimes, it clashes with one's religious ideas. We can say that he believed in a sort of (the much criticised) Taqayyah تقيّه of the Shias ! He gave us an extreme exaple of this when he worshipped the Brahman's Davta at Somnat :

114بتک را یکی بوسه دادم بدست

که لعنت برو باد و بر بت پرست

بتقلید کافر شدم روز چند

برهمن شدم در مقالات زند

(That idolkin I gave a kiss upon the hand,

Curses be on him, and upon the idol-server !

An infidel I became myself, in blind acceptance, for some days,

Because a Brahmin in the stations of the Zand.)

2, One should not hesitate in killing a "مفسد" to save one's life:

115 برهمن شد از روی من شرمسار

که شنعت بود بخیه بر روی کار

بتا زید و من از ییش تاختم

نگونش بچاه اندر انداختم

که دانستم از زینده آن برهمن

بماند، کند سعی در خون من

چو از کار مفسد خبر یافتی

دماش بر آور چو دریافتی

(At sight of me the Brahmin was discomfited'

A sure disgrace, to have the cast out of the bag !

He rushed away, and I upon his heels,

And down into a pit I cast him,

For I knew that if he remained alive,

He'd try to have my blood,

Having report of a malefactor's doings,

Remove his power when you first become aware.)

3. The last few couplets of this anecdote are full of invaluable practical wisdom. In the end, he summed up his own teachings in the couplet :

116 در ابیات سعدی جز این پند نیست

که چوپای دیوار کندی ، مایست .

(No other counsel lies in Sa'di's pages

If you dig out a wall's foundations, stand by it no longer.)

On the more and perhaps the most striking example of Sa'di's rational attitude and of his so-called deviation from popular religious believe is where he narrates that a man saw the Devil "ابلیس" in his dream :

مرابلیس را دید شخصی بخواب

بقامت صنوبر بروی آفتاب

نظر کرد و گفت : ای نظیر قمر

ندارند خلق از جمالت خبر

ترا سهمگین روی پنداشتند

بگر مابه در زشت انگاشتند

(I know not where I've seen, but in a book,

that someone in his dream saw the Devil;

A fire-tree in stature, a hur to see,

(Light gleaming from his countenance like the sun.

He went up and said: "Can this be you ?

It is not rather an angled, so fair ?

You, whose face in thus fair as the moon,

Why are you, in the world, a bed-time tale for ugliness ?

Made you morose-faced, ugly and corrupt ?)

Now Sa'di, with a twinkle in his eyes and a mischievous smile on his lips makes the devil

report :

بخندید و گفت : آن نه شکل منست

ولیکن قلم در کف دشمن است

بر اندختم بیخ شان از بهشت

کنونم بکین می نگارند زشت

(Hearing which words, the devil laughed and said : "This is not my firm,

But the pen is in the focmans palm !

Their root from paradise I overturned,

Now in vengeance they depict me ugly !")

Apart from his rationalistic attitude towards religion, the religious views of Sa'di, like a true

humanist, were profoundly permeated by the spirit of tolerance. The concept of tolerance which has come to be affirmed in the modern world as an effect of the wars of religion in the sixteenth and seventeenth century implies the possibility of a peaceful coexistence between the various religious confessions which remain different from each other and are not reducible to a single confession. For Sadi, (as well as for the humanists) instead, the attitude of tolerance derived from the conviction of the fundamental unity of all the religious beliefs of mankind and therefore the possibility of a religious peace between each and every religion be it Judaism, Islam, Christianity or hinduism. Sadi's age was the age of rigid religion; there were different schools of thought (Hanafi, Shafei, Hambali, etc) and each of them clung to his own set of ideals and virtues, condemning others. In such an atmosphere of non-cooperation when every one thought that the only way to heaven was through his religion, it is surprising how a man of such modernistic ideas as Sa'di could survive. He thought that every religion is to be respected and every one has a right to follow his own religion because they all are different means to reach on single goal-God. No religion can be said to be better than others because a 'fundamental unity' inter connects them. All this argument and tussle about has got a right to criticise or condemn other's beliefs- to every man his religion is the best because he is born in it and is emotionally attached to it :

117 یکی جهود و مسلمان نزاع می کردند

چنانکه خنده گرفت از نزاع ایشانم

بطیره گفت مسلمان گراین قباله من

درست نیست خدایا جهود میرانم

بهود گفت: بتوریت می خورم سوگند

که گر خلاف کنم همچو تو مسلمانم

گراز بسیط زمین عقل منعدم گردد

گمان بخود نبرد هیچکس که نادانم

(A Jew was debating with a Musalman

Till I shook with laugh at their dispute.

The Muslem said in anger : 'if this dead of mine

Is not correct may God cause me to die a jew;

The jew said: 'I swear by the pentateuch

That if my oath is false, I shall die a muslim like thee.'

Should from the surface of the earth wisdom disappear,

Still no one will acknowledge his own ignorance.)

In yet another anecdote in Bustan Sa'di observes that for God there is no difference between a

Muslim and a pagan or a jew and a christain. He loves all and wants us also to love every one without

any consideration of his caste or creed. Sa'di says that once prophet Ibrahim called a passer by for

lunch. When that man come and started eating without saying "Bismillah", khahil asked his religion

and on knowing that he was not a muslim :

118 بخواری براندش چو بیگانه دید

که منکر بود پیش پا کان پلید

(Meanly he drove him forth, seeing him as foreign for the filthy's exorable to the pure.)

Now look how God admonishes his prophet for looking down upon a man and humiliating him :

119 سروش آمد از کردگار جلیل

بهیبت ملامت کنان کای خلیل

منش داده صدسال روزی و جان

ترانقرت آمد از ویک زمان

گراو می برد پیش آتش سجود

تو واپس چرامی بری دست جود

گره سربند احسان مزین

تو این زرق و شیدا است و آن مکروفن

زیان می کند مرد تفسیر دان

که علم و ادب می فروشد بتان

کجا عقل یا شرع فتوی دهد

که اهل کرد دین بدنیا دهد

118.Kulliyat, P.271.

119.Ibid, P.27.

ولیکن تو بستان که صاحب خرد

از ارزان فروسان بر غبت خرد

(From the maker majestic straightway came an angel,

A wesomey uttering reproof: 'O Friend :

A hundred years I've given him his duly-bread and life

Yet you've an aversion to him all in a moment :

Though he prostrates himself before a fire,

Why hold you back the hand of bounty ?

Tie no knots on beneficence' bond,

Saying : Here's fraud and here's deceit, there's strickery and craft'

A poor bargain drives the learned exegete

When he for bread sells science and humanities :

For how should reason or Religious law give ruling

That men of wisdom may give faith for worldly things ?

Yet you must take, for one possessed of wisdom

Will gladly buy from those who cheaply sell :)

But the most important and striking thing in Sa'di's religious taleance the thing which differentiates him from others and makes him a true humanist is his ideas of the social function of

religion. It is most astonishing how in a time when religion was considered to be something supernatural and its sole aim was supposed to be pave mans path to heaven, could Sa'di conceive of its social aspect. (He was most modern in this sense, because it is a theory propounded by later christian thinkers and humanists.) Sa'di thought that religion-attleast the religion which has been handed down to us attaches for great importance to loving God than to loving ones fellow man further more, it puts forward as the main motive for loving and helping ones neighbour the assurance that such conduct is pleasing to God and will earn a substantial rewards in the life here after. This appeal in "posthumous self-interest," (in John Stuart Mills phease) never impressed our humanist poet. He was a practical and reasonable man, having an extra ordinary insight into human nature, and his way of inspiring man for doing good was much more simple and effective he inspired man to do good not by some vague hope of getting rewarded in the other world, but by showing him its every practical in this very world. He, being a humanist, was more concerned about this humble domain of men and paidless heed to the much-longed for other world. Of course he too, like our religious reformers, advised men to help others and to make them happy, but his motive in doing so is completely different. He says :

مراعات دهقان کن از بهر خویش

Because :

که مزدور خوشدل کند کار بیش

Here he advises us to be kind lenient to the poor not because we will be rewarded fro this in heaven, but for the very practical reason that if we stisfy him, he will work for us more heartily and efficiently. Likewise, he advises the king to take care of his people because :

آنکه شاه از رعیت بود تاجدار

(For by virtue of the people the empiror holds his crown.)

He further elaborates on this :

120 عمل گردهی مرد منعم شناس

که مفلس ندارد ز سلطان هراس

(In bestowing office, recognize the well-endowedman, for the penniless man bows his neck.)

If the king is cruel to people, Sa'di does not frieghten him with the punishment he will recive in the end, instead, he says :

121 خبرداری از خسروان عجم

که کردند برزیردستان ستم

نه آن شوکت و پادشاهی بماند

نه آن ظلم برروستائی بماند

120.Kulliyat, P.228.

121. Ibid, P.246.

اگر جور در پادشاهی کنی
پس از پادشاهی گدای کنی

(Do you hear of the persians' khusraus

Who practised oppression against their subjects?

That grandeur, that kingship do not endure !

Nor endures that tyranny over one single peasant!

See the error committed by the tyrant !

The world endures, but he and his tyrannies have gone !)

These examples will suffice to prove that Sa'di did not approve of emotionally blackmailing man into doing good to others- instead, he wanted man to do good and to be kind to others because this will help him in living a happy life. Sa'di realised that the religion which was preached and practised, was totally individualistic and had no collective or social goal. It was concerned less to relieve others sufferings than to enhance ones own sanctity and encouraged a sort of selfish charity men gave money to the poor and were sympathetic to them simply and exclusively for their own spiritual benefit and the welfare of the sufferer was altogether foreign to their thoughts. Sa'di's compassion for humanity made him revolt against this selfish approach; he wanted to promote and expand the conception of self and to envelope the entire humanity in this single word. He propounded

that religion means not only a selfish involvement with one's own chastity in this world and salvation in the other, what it really advocates is the welfare of all the human beings in this world and consequently in the other, because :

122 عبادت بجز خدمت خلق نیست

بتسبیح و سجاده و دلخ نیست

This one couplet is enough it show how Sa'di interpreted religion and what great importance he gave to serving humanity. According to him only those who love and serve their fellow men will enjoy the heavenly luxuries :

123 براز شاخ طوبی کسی بر نداشت

که امروز تخم ارادات نکاشت

He further says :

124 تو با خلق سهلی کن ای نیکبخت

که فردا نگیرد با تو سخت

Sa'di believes that if one is kind to man men-nay, not only to men, even to the animals, God rewardes him for this :

125 یکی در بیابان سگی تشنه یافت

برون حبل از رمق در حیاتش نیافت

122. kulliyat, P.271.

123. Ibid, P.243.

124. Ibid, P.277.

125. Ibid, P.276.

کله دلو کرد آن پسندیده کیش

چو حبل اندر آن بست دستار خویش

خبر داد پیغمبر از حال مرد

که داور گناهان ازو عفو کرد

(One in the desert fond a thirsty dog;

with naught of his life but the las gap left;

That man of seemly ritual made his hat a bucket,

Binding his turban thereto as a rope;

At all of which the messenger proclaimed that mans condition:

As pardoned by the Arbiter of Sins !)

And thus he draws the conclusion :

126 کسی باسگان نیکوی گم نکرد کجا گم شود خیر بانیکمرد.

(For if the turth ne'er misses a kindness to a dog, how shall benefit to a good man

done be missed.)

Sa'di believed that only 'عبادت' and following the religious formahites is not enough, one must do something for his fellow men, only then can he be called a truely religious man :

127 مپندار اگر طاعتی کرده ای

که نزلی بدین حضرت آورده ای

126. Kulliyat, P.276.

127. Ibid, P.275.

به احسان آسوده کردن دلی

به سز الف رکعت بهر منزلی

(Think not, because you've done obeisance,

You've brought a single tit bit to this presence :

Easing one heart with one act of kindness

Is better than a thousand rak'as at every way-stage :)

Before concluding this discussion, let us quote a few more example to prove our point :

1. 128 جوانمردی که بخورد و دهد به از عابدی که روزه دارد و بنهد

(A liberal man who eats and bestows is better than a devotee who fasts and hoards.)

And thus he draws the conclusion :

129 سر مار بدست دشمن کوب که از احدی الحسنین خالی نباشد اگر این غالب آمد

مار 2. کشی و گر آن، از دشمن رست-

(Strike the head of a serpent with the hand of a foe because one of two advantages will

result. If the enemy succeeds thou hast killed the snake and if the latter, though hast

been delivered from a foe.)

130 مراد از نزول قرآن تحصیل سیرت خوبست نه ترتیل سورت مکتوب-

128. Kulliyat, P.200

129. Ibid, P.199.

130. Ibid, P.209.

1مراد از نزول قرآن تحصیل سیرت خوبست نه ترتیل سورت مکتوب

3. (The Quran was revealed for the acquisition of a good character, not for chanting written chapters.)

4. Exaltaion of freedom :

One of the most important factors of the humanist revival was their love for freedom: They wanted "The rebirth of a spirit that man has possessed in the classical ages and had lost in the Middle Ages a spirit of freedom that provided justification for mans claim of rational autonomy, allowing him to see himself invalued autonomy, allowing him to see himself invalued in nature and history and capable of making them his realm." This new-born sense of man's freedom was the most striking (and most attractive) aspect of Humanism. The renaissance like the protestant reformation, was not really anarchecal. It rebelled against unfair authority, against one set complese of ideals, habits, institutions. Humanism which was the most important offshoot of the Renaissance shared the spirit to the full. The humanists worked hard to discredit an older authority (and in the process, they often used libertarious language too) and demanded freedom for the new education, freedom from the rule of scholasticism, freedom for the individual to follow his own mind and not just parrot Aristotle.

Encyclopadia of philosophy says about this particular aspect of Humanism :

"The exaltation of freedom was in fact one of the major themis of humanists, but the freedom of which they spoke is that which man can and should exerise in society. The

fundamental institutions of the medieval world the empire, the church and feudalism.

Seemed to be the guardians of a cosmic order which man had to accept but which he

could not modify to the slightest degree. They worked primarily to show that all the

material and spiritual goods to which man could aspire derive from the order to which

are the interpreters and custodians of the cosmic order. Humanism, which was born in

the cities and communes that had fought and were fighting for their autonomy and that

saw in traditional hierarchical orders an obstacle rather than an aid to the goods

indispensable to man, defended man's freedom to project his life, in the world in an

autonomous way."¹³¹

We are greatly surprised when we see the same urge for individual freedom in Sa'di. He was a humanist to the very core of his heart and had the same approach to life. He believed that man is a free agent of Nature and has all the capabilities of living a free life. He too, like the humanists, revolted against the authority of the empire and religion. Naturally, his way of revolting was different, but the spirit was the same both believed in the individual freedom of man, both wanted to protest against unfair authority both had faith in the basic goodness of man and both wanted man to have the freedom of thought and speech.

Sa'di lived in an age which knew nothing of freedom.... that too personal and individual freedom. The Mongols were despotic rulers and were totally different from their sophisticated

131. Encyclopaedia of Philosophy.

predecessors the Iranian kings. Their only way of ruling people was by cruel punishment and unfair authority. What the king ordered had to be followed no one could question him, no one could voice his opinion. Apart from this, the religious leaders of those days were also exploiting people and giving them pure fanaticism in the name of religion, people were like puppets in the hands of their rulers and these religious heads had long ago lost whatever concept of individual freedom they ever had.

In such exacting circumstances a sensitive man can react in two ways....either he will become totally lifeless, inspired and will bow to the authority, surrendering completely; or he will become aggressive and will boldly try... as best as he can do to protect his freedom and to protest against the authority.

Sa'di belongs to the latter category. He bears aloft the torch of individual freedom even in that darkness of suppression and cruelty. He wanted every man to realise that personal freedom is the birth-right of every individual. He wanted to arouse people from their age-old slumber and to inspire them to regain their lost freedom. For this, he chose not the direct, but the indirect method: he did not write treatises on the value or importance of freedom, neither did he condemn the people for not realising its worth and for not trying to achieve it -- no, he certainly did not believe in these bizarre ways of today's modern reformist. He had a more subtle but much more effective way of conveying his message. He did not tell the people in so many words that freedom is not a thing which they should

lose, or that they must be bold and try to cast off the unwanted authoritarianism of the empire and the religion, instead, he showed and proved this by his own behaviour. Every word he uttered and every sentence he wrote was meant to drive home the fact that he was not afraid of the authority, that he dared say boldly whatever he thought to be correct and proper. His entire personality, his whole confidence and untouched sincerity of this bold shiragian! But one is even more surprised when one sees that in spite of openly criticising their cruel atrocities, Sa'di was liked and respected by the behaviour was a challenge to authoritarianism. He himself was a living ideal of his ideology and a perfect symbol of individual freedom. To him, freedom of thought and speech was a form of resistance against the authority so he practised it; boldly criticising both the empire and the religion. Never for a moment was his free and aspiring soul chained by the shackles of the political or religious law. He had drunk the cup to the full, and neither the fear of punishment nor the temptation of reward could prompt him to change his ideology. One is utterly astonished by the marvellous courage, unabated the Mongol emperors. His transparent sincerity, his fearless honesty, and his genuine concern for the humanity touched even the stony hearts of the Mongol Maniacs. Even their deuced minds could sense that here is a man who is really and truly devoted to the cause of humanity and whose criticism is neither biased nor unfair-- but a healthy and frank assessment of things. They liked his honest and rational approach to life and listened to whatever he had to say. The Qasidas which he has composed for the Mongol as well as the Iranian kings, are the best example of Sa'di's exaltation

of individual freedom: He has a peculiarly individual style of قصیده گوی. The صفت of Qasida has always been used for praising the patron and the poet usually applies all his art in writing it, with the result that now when one thinks of Qasida one thinks of fantastic similies and metaphors, far-fetched ideas, highly exaggerated praise of the ممدوح and a very decorative and artificial diction. (The Qasida of the seljuq period are specially noteworthy for this quality.) But Sa'di sings a different tone: He does not idealise his ممدوح, he does not use fanciful similies and metaphors, and his expression is not decoratively complicated. Instead, what does he do ? He frankly criticises his ممدوح for his good and bad deeds. Be he a powerful Mongol king like ankiyanun, a just and good natured Iranian prince like Sa'd ibn -i-abu bakr, or renowned man of letters like 'Ata Malik Juwayni, Sa'di never hesitates in pointing out his weaknesses and telling him how to remedy them. His praise is always restrained and balanced, his language always sweet and simple, his tone always sincere and soft. Only a few examples from the Shaikh's Qusidas will suffice to prove to the esteemed reader how completely different his style and approach is from the other Qasida writers. But before quoting from the Shaikh, let us first quote from Anwari and khaqani— the two giants of Qasida writing only then can the reader fully appreciate the striking difference between Sa'di's qasida and of others'.

Firstly, Anwari :

132 باحزم او طریقت دین فارغ از فتور

بامزم او دیانت و داد ایمن از خلل

خورشید علم را بفلک شرح و بط او

بیت اشرف شد دست چو خورشید را حمل

ای در وقار حاکی اخلاق تو زمین

وی در ثبات راوی افعال تو حبل

And now khaqani :

133 در کف همچو بحر او گردون

گر محیط است زورتش دانند

چرخ اخضر چو در شود بشفق

از خم تیغ از رقص دانند

دود آن آتش مجسم اوست

اینکه چرخ مطبقش دانند

چرخ خود همین تقاخر بس

کاخور خاص ابلقش دانند

What an assemblage of quaint similies, bombastic metaphors, exaggerated praise and affected style! In all this grand show of the poets art and imagination, the ممدوح puts on a supernatural air and the reader, begins to question the sincerity of the 'مادح'. Now listen to the Shaikh and see what in his style of مدح :

134 بسی صورت بگردیدست عالم

وزین صورت بگردد عاقبت

عمار ت باسرای دیگر انداز

که دنیا را اساسی نیست محکم

مثال عمر سر بر کرده شمعیست

که کوتاه بازی باشد دمام

داش باد ملک و پادشاهی

که پیشش مدح مگویند از تقادم

سخن شرین بود پیر کهن را

ندانم بشنود اعظم

جهان سالار عادل انکیانو

سپهدار عراق و ترک و دیلم

چو یزدانت مکرم کرد و مخصوص

چنان زی در میان خلق عالم

که گروقتی تعام پادشاهی

نباشد، همچنان باشی معظم

The Shaikh grips the readers attention at the very beginning: by the way he starts his Qasida,

(what too a qasida which was meant to be a New Year Greeting to the king! Instead of saying

something like:

135 صاحباً عید بر تو میمون باد

عید نیز از رحنت صمایون باد

He bewares the king :

136 بسی صورت بگردید ست عالم

وزین صورت بگردد عاقبت هم

The entire qasida runs on this strain with a here and one there of the kings praise (as if to merely fulfil the formality); like :

137 جهان سالار عادل انکیانو

سپهدار عرق و ترک و دیلم

که روز بزم بر تخت کیانی

فریدونست و روز رزم رستم

Apart from these two or three couplets. The full qasida is devoted to **پند و موعظت** and one wonders how could Sa'di be so out-spoken and bold! He himself realises this and says:

138 نه هر کس حق تواند گفت گستاخ

سخن ملکیت سعدی را مسلم

135. Kulliyat -i- Urfi, P.34

136. Kulliyat. P.468.

137. Ibid, P.468

138. Ibid, P.488.

A few couplets in the some strain from an eulogy of Abu-Bakr ibn-i-Sa'di :

در نصیحت

139 مدیح شیوه درویش نیست تاگویم

مثال بحر محیطی و ابر آزاری

نگویمت که بفضل از گرام محتازی

نه گویمت که بعدل از ملوک مختاری

و گر چه این همه هستی نصیحت اولیتر

که پند راه خلاص است و دوستی باری

هزار سال نگویم بقای عمر تو باد

که این مبالغه دانم ز عقل نشماری

همین سعادت توفیق بر مزیدت باد

که حق گزاری و ناحق کسی نیازاری

In yet another Qasida in praise of Sa'di-ibn-i-abu bakr inb-i-Sa'd, a very favorite king of the Shaikh, he

extols the king virtue in the first few couplets:

140 جوان و جوانبخت و روشن ضمیر

بدولت جوان و بردبیر پیر

بدانش بزرگ و بهت بلند

ببازو دلیر و بدل هوشمند

But after reciting a few ابیات in the strain, he says:

141 براه تعكف مرو سعد يا

اگر صدق داری بیارو بیا

تو منزل شناسی و شه راهرو

تو حق گوی و خسرو هقایق شنو

چه حاجت که نه کرسی آسمان

نهی زیریای قزل ارسلان

مگو پای عزت بر افلاک نه

بگوروی اخلاص بر خاک نه

اگر بنده ای سر برین در بنه

کلاه خداوندی از سربنه

که پرورد گارا تو انگر توئی

توانا و درویش پیش پرور توئی

نه کشور خدایم نه فرماندهم

یکی از گدایان این درگهم

دعاکن بشب چون گردن بسوز

اگر می کنی پادشاهی بروز

One feels surprised at the way Sa'di boldly declares

142 چه حاجت که نه کرسی آسمان

نهی زیر پای قزل ارسلان

It was the integrity of his character and the sincerity of his heart which gives him the courage and confidence to thus admonish and advise the king. A few more lines from his bustan to show how he advises the kings to be kind and just to their people:

143 شنیدم که در وقت نزع روان

بهرمز چنین گفت نوشیروان

که خاطر نگهدار درویش باش

نه دربند آسایش خویش باش

نیاساید اندر دیار تو کس

تو آسایش خویش خواهی وبس

برو پاس درویش محتاج دار

که شاه از رعیت بود تاجدار

تعیت چو بیخند و سلطان درخت

درخت ای پسر باچد از بیخ سخت

طبیعت شود مردار نخردی

باید نیکی میکنی بیخ خویش

گراین هرعو در پادشاه یافتی

در اقلیم و ملکش پنه یافتی

فراخی در آن مرز و کشور مخواه

که دلتنگ بینی رعیت ز شاه

مگر کشور آباد بینی بخواب

که دارد دل اهل کشور خراب

رعیت نشاید ز بیداد کشت

که مرسلطنت را نیاهندو بهشت

مراعات دهقان کن از بهر خویش

که مزدور خوشدل کند کار بیش

Who can say that these couplets have been taken from an eleventh century Mathnawi ? They

are so modern in their attitudes so liberal and rational in their social consciousness that they seem to

have been taken from some modern book of political thought. The political ideas of the Shaikh are

indeed as modern as of any political thinker of today. In a time when noone could concieve of a

democratic government, Sa'di says:

که شاه از رعیت بود تاجدار

Sa'di's honesty never allows him to shower extravagant praise on his patron. Even while

writing a qasida for the Mongol emperors, he does not hesitate in condemning their atrocities and

telling them to be kind and generous to people and not to be proud of their riches and their power, because these are all temporary. Read the following lines and you will see for yourself how Sa'di bewares his ممدوح and tells him not to give much importance to this world. The Qasida is titled "درمدح انکیانو" but there is hardly any 'مدح' in it, the whole Qasida is devoted to admonishing Ankeyonum and frightening him with the Even in the اخروی عذاب he does not say :

144 بس بگردید و بگردد روزگار

دل بدنیا در بنند و هوشیار

ای که دست می رسد گاری بکن

پیش از آن کز تو نیاید هیچ کار

آنچه دیدی برقرار خود نماند

وین چه بینی هم نماند برقرار

سال دیگر را که می داند حساب

با کجارت آنکه بامابود پار

خفتگان بیچاره در خاک لحد

خفته اندر کله ی سر سوسمار

Even in the دعا he does not say:

زیادت کند پیکر آفرینش

145 الاتمازاج عناصر بنسبت

146 لا تمازاج عناصر بنسبت
زیادت کند پیکر آفرینش
تو بادی، که جز باتو نیکو نیاید
قبای بقادر بر آفرینش
بقای تو چندان که در طول عرضش
نشاید بجز محو بر آفرینش

Instead, he prays to god to inspire the king to do good :

147 یارب الهاش بنیکوئ بده

وز بقای عمر بر خوردار دار

He starts one Qasida by bluntly, almost rudely, declaring that :

148 مر اطبع زین نوع خواهان بنود

سر مدحت پادشاهان بنود

And after, driving home this point that by praising him against his (the poets) wishes, he was doing the

king a special favour, Sa'di proceeds thus :

149 ولی ایام عدل توای شهریار

ندارد شلایت کس از روزگار

بعهد تومی بینم آرام خلق

پس از تو ندانم ست انجام خلق

146. Diwan-i- Anwari, PP.172-73.

147. Kulliyat, P. 462.

148. Ibid, P.223.

149. Ibid, P. 224.

(Even while comparing the king to nushirwan, our poet does not forget to compare him with the august prophet himself)

He praises the king, not for his extraordinary riches, or his supernatural bravery, but for the reason that :

150 درایام عدل توای شهریار

ندارد شکایت کس از روزگار

بعهد تومی بینم آرام خلق

پس از تو ندانم ست انجام خلق

He does not say like other qasida writers that he is lucky to have been born during the days of the 'مدوح' instead, he completely turns the tables and says :

151 هم از بخت فرخنده فجام تست

که ایام سعدی در ایام تست

که تا بر ملک ماه و خورشید هست

درین دفترت ذکر جاوید هست

When we go through his qasida carefully, one more fact, and a very significant one, strikes us : mostly those qasidas of Sa'di have this *پندواندرز* which are addressed to the kings, otherwise, the qasidas which he has composed for others are not so full of advises and Sa'di has also bestowed praise on

his patrons quite lavishly. The point stands proof: read the eulogies he has written for 'Alauddin' Ata Malik Juwayni. Salib diwan, great historian and scholar of his times. These qasidas have all the traditional qualities attributed to this صفت by the seluqi qasida writers, and the Shaikh is quite extra-vagant in his praise of the صاحب دیوان :

Here are a few more couplets from yet another qasida, in praise of shamsuddin Mahammad juwayni, Saheb diwan :

ضرایگان صدور زمانه شمس الدین

عماد و قبله، اسلام و قبله زوار

اکابر همه عالم نهاده گردن طوع

بر آستان جلالتش چو بندگان صفار

نه هر کس این شرف و قدر و منزلت دارد

که قصد باب معالی کنندش از اقطار

One is quite confused at this semblance of paradox in Sa'di's qasidas and may well ask, 'why this contrast'? In the humble opinion of the present writer, the disparity in his style is chiefly due to following two reason:

1. Sa'di is a man with a highly-developed sense of self-respect to him, lavishing undue praise on the royal patrons means self-degradation. He does not want the king to assume that even he -Sa'di, the greatest humanist, the symbol of freedom, can lower himself so as to please the king. His dignity and

self-respect never allowed him to do so. He does abhore being taken by the king as one more of their professional admirers. Thus, while addressing the kings, he maintains his dignity. His tone extolling his ممدوح, he is more like an elder appreciating the good qualities of his youngers, but at the same time admonishing them for their weaknesses (چنین پند از پدر نشنوده باشی)

(الاگر هوشمندی بشنو از عم)

so he is most reserved while eulogising a king.

But the case is totally different when he writes a qasida for literary man and a scholar. They are birds of the same feather, worshippers of the same idol, and he feels completely at ease with them. If he bestows extravagant praise on them, his self-respect is not injured because in praising them, he is paying homage to the goddess learning itself.

2. The second reason for this contrast is that Sa'di is a sincere and honest to the very core of his heart and possesses a deep sense of responsibility towards his fellow beings. Most of the kings of those days were cruel and there total anarchy in the whole country. People, afraid of their rulers, dared not say a word against them, neither could they show their resentment and the miseries they were going through. Sa'di was painfully conscious of what was happening around him. He also knew that people do not have the courage to defy their rulers and to tell them how badly they were suffering. Sa'di, with his inherent love of humanity and his bold and courageous nature, took it upon himself to be the representative of the public feelings and to convey to the ruling authorities the real sentiments

of the silent majority. He was apprehensive that the passivity of the people against their cruelties, will result in making the rulers all the more callous and ruthless. Sa'di wanted them to realise their cruelty towards people. Naturally, he could not be too aggressive in that time of the Mongol Terrorism, so he chose a mild but effective way: he criticised them in his poetry; sometimes addressing them directly and condemning them for their atrocities, sometimes indirectly, by saying how harmful cruelty and despotism is for the king and that by being kind to people, the king can have a stable government. The Shaikh chose the Qasida for conveying message as because it is in qasida only that the poet addresses the king directly. Thus, Sa'di selected this particular صفت of poetry as link between him and ruling emperor and this is the main reason that all his eulogies of the kings have minimum possible praise and an abundance of social and moral advice.

Sometimes the Shaikh uses the indirect method and conveys his ideas through symbolic anecdotes: He wants to say that the death of a cruel man is good for the society, see how effectively he says it is the following anecdote of the Gulistan:

153 درویش مستجاب الدعوة در بغداد پدید آمد، حجاج بن یوسف را خبر کردند،

بخواندش و گفت: دعای خیر بر من کن، گفت: خدایا جانم بستان، گفت: این چه دعاست؟

گفت: این دعاى خیر است ترا و جمله مسلمانان را.

ای زبردست زبردست آزار

گرم تاکی بماند این بازار

بچه کار آیدت جهان‌داری

مردنت به که مردم آزاری

(And dervish, whose prayers met with answers, made his appearance, and Hajaj Yusuf, calling him, said: 'Utter a good prayer for me, where on the dervish exclaimed: 'O God, take his life.' He replied: 'For God's sake, what prayer is this?' The dervish rejoined: 'It is good prayer for thee and for all Muslamans.'

O tyrant, who oppressest thy subjects.

How long with thou persevrs in this?

Of what use is authority to thee?

To die is better for thee than to oppress men.)

In other anecdote he says:

154 یکی از ملوک بی انصاف پارسای را پرسید: از عبادت کدام فاضل تراست، گفت: ترا

خواب نیموز تادر آن یک نفس خلق رانیازاری.

(An unjust king asked a devotee what kind of worship is best? He replied: 'For thee the best is sleep one half of the day so as not to injure the people for a while.)

In one more anecdote of Gulistan Sa'di tells us how even a trivial injustice on the part of the king, can encourage his servants to go to the extremes:

155 آورده اند که نوشیروان عادل را در شکار گاهی صیدی کباب می کردند و نمک نبود

، غلامی را بروس تادوایند تا نمک آرد، نوشیروان گفت بقیمت بستان تاریسمی نشود.

اگر زباغ رعیت ملک خورد سیبی

بر آورند غلامان او درخت از بیخ

به نهم بیضه که سلطان روادارد

زنند لشکریانش هزار مرغ بیخ

(It is related that, whilst some game was being roasted for Nushirwan the just during a hunting

party, no salt could be found. Accordingly a boy was sent to an adjoining village to bring some.

Nushirwan said: 'Pay for the salt lest it should become a custom and the village be ruined.

If the king eat one apple from the garden of a subject,

His slaves will pull him up the tree from the roots.)

One more example from Bustan is which inspires the king to be kind and compassionate:

156 یکی را حکایت کنند از ملوک

که بیماری رشته کرده چو دوك

بگفتا دعای کن ای هوشمند

که در رشته چون سوزنم پای بند

155. Kulliyat, P.95.

156. Ibid, P.251.

شنید این سخن پیر خم بوده پوشت

بتندی بر آورد بانگ درشت

که حق مهر بانست برداد گر

بیخشای و بخشایش حق نگر

تونا کرده بر خلق بخشایش

کجابینی از دولت آسایش

(Make a prayer; said the king: 'O prudent one!

For I like a needle a fettered by "the thread".

On hearing which words, the bent-backed elder.

Sharply raised a harsh-sounding cry,

Saying: 'God Himself is kind to the just man;

Look to the forgiving and giving of God!

You who never once forgave mankind-

How shall you see ease from fortune?.)

Sa'di's love of freedom and individualism manifests itself in religious matters too and he has a distinctly individual approach towards religion. He does not follow the set and rigid rulers presented to us by the Mulla. He searches for their rational justification and sees everything in relation with the welfare of man. Much has been said in this regard in the preceding discussions about the Shaikh's

religion, so here we need not elaborate on this only the following one example from the Shaikh's

Kulliyat will suffice to prove the point. The Shaikh says to serve the humanity is better than **الف**

رکعت نماز

شنیدم که پیری براه حجاز

بهر خطرہ کردی دور رکعت نماز

یکی باتف از غیبش آواز داد

که ای نیکبخت ای مبارک نهاد

مپندار اگر طاعی کرده ای

که نزلی بدین حضرت آرده ای

به احسانی آسوده کردن دلی

به از الف رکعت بهر منزلی

Now there are two things which necessarily follow individual freedom: self-respect and contentment.

If a person believes in personal freedom then naturally his ego or 'self' is highly developed and he

never likes to lower and degrade himself at any cost. Another thing which individual freedom initiates

is contentment: if one wants to maintain one's personal freedom and self-respect, then he must

individual freedom initiates is contentment: if one wants to maintain one's personal freedom and

self-respect, then he must be content with whatever the less is the freedom. So contentment is

necessary to lead a free, dignified and balanced life.

Sa'di knew that individual freedom is impossible unless one has a fully developed concept of 'self' and is contented and satisfied with whatever he has. His Gulistan and Bustan are full of such anecdotes where he extolls self-respect 157 and contentment. Let us make our point clear by illustrating from Sa'di's Gulistan and Bustan.

1. Self-respect :

To Sa'di, death is preferable than asking a favour from a "بخیل".

158 جوانمردی رادر جنگ جراحتی هول رسید. کسی گفت: فلان بازارگان نوشدارد دارد. گویند آن بازارگان به بخل مشهور بود. جوانمرد گفت: اگر نوشدارد خواهم، دهد یا نه دهد. و اگر دهد منفعتی نمی کند، باری خواستن از زهر کشنده است.

هرچه از دونان بمنّت خواستی در تن افزودی و در جان کاستی حکیمان گفته اند آب حیات اگر فروشید فی المثل بآب روی دانا نخرد که مردن بآب روی دانا نخرد که مردن بعلت به از زندگانی بذلت.

(A brave warrior who had received a dreadful wound in the Tatar war was informed that a certain merchant possessed a medicine which he would probably not refuse to give if asked for. The warrior replied: 'If I ask for the medicine he will either give it or refuse it and if he gives it maybe it will profit me, and may be not. At any rate the inconvenience of asking it from him is a lethal poison. And philosophers have said: 'If for instance the

157. His qasidas are the best example of his deep sense of self-respect.

158. Kulliyat, PP. 137-38.

water of life were to be exchanged for a good reputation, no wise man would

purchase it because it is preferable to die with honour than to live in disgrace.)

159 درویش را شنیدم که در آتش فاقه می سوخت و خرقة همی دوخت. کسی گفتش

فلان درین شهر طبعی کریم دارد.... اگر بر صورت حال تو مطلع گردد پاس خاطر

عزیزان منت دارد گفت: خاموش که در پستی مردن به که حاجت پیش کسی بردن.

(I heard that a dervish, burning in the fire of poverty and sewing patch upon patch was

told by some one, 'Why sittest thou ? A certain man in this town possesses a benevolent

nature. If he becomes aware of thy case, he will consider it. He replied : 'Hush! It is better

to die of inanition than to plead for one's necessities before any man.)

یکی راتب آمد ز صاحب دلان کسی گفت شکر بخواه از فلان

بگفت ای بشر تلخی مردنم به از جور روی ترش بردنم

(A man of heart was be fallen by faver,

And was told : 'Ask what's -his-name for sugar

Said he : The bitterness of dying I'd prefer, my boy,

To bearing the cruelty of a sour face !)

2. Contenment :

The Gulistan and Bustan of Sa'di are so full of such anecdotes which extoll the virtue of

contentment 160 that selection has become very difficult. However, here are a few examples, picked at

random from his Kulliyat :

161 رنجوری را گفتند دلت چه می خواهد، گفت آنکه دلم چیزی نخواهد.

(A sick man having been asked what his heart desired replied: 'That it may not desire anything'.)

162 گدارا کند یک درم سیم سیر

فردون بملک عجم سیر

گدائی که بر خاطرش بند نیست

به از پادشاهی که خرسند نیست

(A beggar can be sated with one dirham of silver,

Faridun but half-sated with all the realm of the Persians :

The custody of realm and empire's but affliction;

The baggar's an emperor, in name only 'begger'.)

What can be a better peroration of this discussion than a quotation from the Shaikh's Gulistan

itself in which he defines freedom in a beautifully symbolic way :

163 حکیمی را بر رسیدند که چندین درخت نامور که خدای تعالی آفیده است همه میوه دار ،

160. The Shaikh has devoted two full chapters to تمت in Gulistan and Bustan.

161. Kulliyat, P.136.

162. Ibid, P.347.

163. Ibid, PP.210-11.

یکی را آزاد نخوانده اند مگر سرد را چمری ندارد در این چه حکمت است. گفت: هریکی را
 دخلی معین است بوقتی معلوم و گهی زنده اند و گاه پژمرده. سرد را هیچ ثمر نیست و همه
 وقت تازه است. این صفت آزادگانست؛

بهرچه مگذرد دل منه که دجله بسی

پس از خلیفه نخواهد گذشت در بغداد

گرت زدست بر آید چون نخل باش کریم

ورت زدست نیاید چو سرد باد آزاد

(A sage was asked : 'Of so many notable, High and fertile trees which God the most

high has created, not one is called free, except the cypress, which bears no fruit. What

is the reason of this ? He replied: 'Every tree has its appropriate season of fruit, so that

it is sometimes flourishing therewith, and looks sometimes withered by its absence; with

the cypress, however, neither is the case, it being fresh at all times, and this is the

quality of those who are free'.

Please not thy heart on what passed away; for the Tigris

Will flow after the khalifs have passed away in Baghdad.

If thou art able, be liberal like the date tree,

And if thy hand cannot effort it, be cypress.)

5. Aesthetic Sense and cheerful Outlook :

The charm of the colourful personality of Sa'di lies in its countless facts and infinite variety. And when he projects this variety on to pages of his literary writings, they also partake of its spectral hues. His love of beauty and his optimistic attitude towards life is one more - and perhaps the most attractive - aspect of his humanism. J.S. Mackenzie, in his Lectures on Humanism, says about this particular quality of the humanists.

"To be men, to play the game of life beautifully seemed to be their (the humanists') highest ambition. And the reason that they were so much attracted by Greece and all that is Greek was that the ancient Greeks, 'played the game of life' - to quote Goethe - more beautifully than others and their interest seemed always to lie in himself....."164

The Encyclopaedia of social science stresses this love of beauty of the humanists in the following words :

"The humanists were one and all scholars with a great love for learning and genuine appreciation of beauty from art and thought"165

Crane Brinton hints at the cheerful outlook of the humanists thus :

" These humanists and artists were not going to be like the late Medieval decadents, worried and obsessed with sin, while they tried to enjoy themselves. The humanists were cheerful, optimistic, and enjoyed life with a good conscience. There was to be no

164. Lectures on Humanism.

165. The Encyclopaedia of Social Sciences.

dreadful Dance of Death, but a cheerful Dance of life...."166

All these definitions suffice to show that temperamentally, all the humanists were cheerful and loved beauty in every form. When we critically observe this phenomena, we see that it was born out of a reaction against the asceticism, gloom and the general pessimism which prevailed in those ages, the humanists, while revolting against the depersonazing and dehumanizing of man also revelled against this pessimistic and deceased outlook towards life, giving it a healthy and cheerful touch.

The cheerful outlook of Sa'di is a necessary product of his humanism. As can be interpreted by the above definetions, a humanist is never dour, never sour, never bitter. Darkness never dungeon which lets in light, he glues his eyes to that chink and forgets all about the surrounding gloom. He adores beauty and known that beauty cnsorts not with gloom and darkness but dwells in sunshine, and brightness, and beaming smiles. He leaves behind the bats and the owls to get stuck in the nocturnal pitch of the neither world, and soars himself, like the sky lark, to the clestial glories of beauty, what connoisseur of pretty thigs is fit to hold a candle to that "مغنی اصحاب نظر" that "عاشق نغمه مرغان سحر" that Sa'di, that "فتنه شاهد" that "سودازده باغ و بهار" that "عاشق نغمه مرغان سحر" that Sa'di, that Prodigal son of Shiraz, who returns like a nightingale to the rose garden of his homeland and tenders meek apology for his wandering lust in such disarming verse :

167. جرمناکست ملامت نکنندش که کریم

166. Ideas and Men.

167. Kulliyat, P.450.

برگنهار نگيرد که زدر باز آيد

His love of beauty 168 manifests itself in various forms. There are his innumerable lyrics in which he praises his pretty sweet heart. Selection is made invidious by abundance. However, a few example may be cited :

169 گر کسی سروشنيده است که رفتن اينست

يا صنوبر که بنا گوش و برش سيمين است

وقت آست که مردم ره صحرا گیرند

خاصه اکنون که بهار آمد و فروردين است

170 کدام کس بتو ماند که گويمت که چنوی

زهر که در نظر آيد گذشته ای بنکوی

لطيف جوهر و جانی غريب قامت و شکلی

نظيف جامه و جسمی بدیع صورت و کوی

نديندم آبی و خاکی بدین لطافت و پاکی

تو آب چشمه حيوان و خاک غالبه بوی

171 يارب آن رويست يابريک سمن

يارب آن قدست باسروچمن

168. Sa'di is such a worshipper of beauty that he thinks it a sin not to admire and appreciate beautiful faces:

169. Kulliyat, P. 717.

170. Ibid, P. 671.

171. Ibid, P. 653.

بر مکن کس دید جغد مشکبار ؟

در چمن کس دید سرو سیمین ؟

عقل چون پروانه گردید و نیافت

چون تو شمعی در هزاران انجمن

بر گذر تاخیره گردد سروبن

در نگر تا تیره گردد نسترن

Then there are the poets' offerings of adoration at the shrine of Nature's Beauty. In the Persian literature; it is hard to find anything which can equal the following, and in the literature of any language it is hard to find anything which can surpass it :

172- بامدادان که تفاوت نکنند لیل و نهار

خوش بود دامن صحرا و تماشای بهار

مژدگانی که گل از غنچه برون می آید

صد هزار آقچه ریزند عرسان بهار

باد کیسوی درختان چمن شانه کند

بوی نسرين و قرنفل بدمد در اقطار

ژاله بر لاله فرود آمده هنگام سحر

راست چون عارض گلبوی عرق کرده یار

باد بوی سمن آورد و گل و نرگس و بید

در دگان بچه رونق بکشد عطار

خیری و خطمی و نیلوفر و بسان افروز

نقشهای که درو خیره بماند ابصار

ارعوان ریخته برد که خضراء چمن

همچنانست که بر تخته دیبا دینار

این هنوز اول آثار جهان افروزست

باش تاخیمه زند دولت نیسان وایار

شاخه‌ها دختر د و شیرۀ باغند هنوز

باش تا حامله گردند بالوان ثمار

عقل حیران شود از خوت، زرین عنب

فهم عاجز شود از حقۀ یاقوت انار

بندهای رطب از نخل فو او یزند

نخلبندان قضا و قدر شیرین کار

تانه تاریک بود سایۀ انبوه درخت

زیر هر برگ چرا نمی بنهند از کلنار

سب را برده طرف داده طبیعت رنگی

هم بدانگونه‌ی که گلگونه کند روی نگار

شمکی امروود تو گوی که ز شیرینی و لطف

کوزه چند نبانست معلق بر بار

.....

آب در پای ترنج و به و بادام روان

همچو در زیر درختان بهشتی انهار

گو نظر باز کن و خلقت نارنج ببین

ای که باور نکنی، فی الحشر اخضر نار-

And again the following in which Natur's beauty serves as a setting for human loveliness and indistinguishably blends with it in colour and freshness:

173 غلَم دولت نوروز بصحرا خاست

ز حمت لشکر سرما ز ستر ما بر خاست

بر عروسان چمن بست صبا هر گهری

که بخواص ابر از دل دریا بر خاست

طبق باغ پراز نقل و ریاحین کردند

شکر آن را که زمین از تب سرما بر خاست

این چه بوئیسست که از ساحت خلخ بدمید

این چه بادیسست که از جانب یغما بر خاست

چه هوانیست که خلدش بتحرّ بنشست

چه رمینیست که چرخش بتولا برخاست

طارم اخضر از عکس چمن حمراگشته

بسکه از طرف چمن لولوء لالا برخاست

But Sa'di's description of Beauty is not the only manifestation of his love for it. He has drank the cup to the full. He is possessed with it. His body and soul are steeped in it. It spills from his pen and imbues his writing. The case is like the case of the mystic lover (which also Sa'di was to a certain extent) who adores his Divine Beloved so that his entire being becomes a mirror for His Effulgence Read Sa'di's big Kulliyat of verse and prose from end to end and the exquisite beauty of his writing will manifest sentence. About this melodious phrase of Gulistan "از بستر نرمش برخاستر گرمش نشاند", anecdote makes the great Taftazani to say : " I wish Sa'di would have given this phrase to me and taken my entire Mutawwal from me" ! The pages of Taftazani's trustworthy biographies are silent about the truth of this anecdote, but the pages of the Shaikh's Kulliyat bear eloquent testimony to the truth of the point which this anecdote tries to make that point being that the works of other literary nauthours cannot compete in eloquence and beauty with the writings of Sa'di. Just read these few lines from the Preface of Gulistan and decide for yourself whether they can be equalled in their magical beauty :

174 "منت خدای را عزوجل که طاعتش موجب قربتست و بشکر اندرش مزید نعمت،

بر نفسی که فومی رود نحد حیاتست و چون برمی آید مفرح ذات، پس در هر نفسی نعمت
موجود است و بر هر نعمتی شکری واجب ..."

(Laudation of the God of majesty and glory! obedience to Him is a cause of approach

and gratitude in increase of benefits. Every inhalation of the breath prolongs life and

every expiration of it gladdens our nature; wherefore every breath confers two benefits

and for every benefit gratitude is due.)

"فراش باد صبا را گفته تافرش زمردین بگسته دو دایه ابر بهاری را فرموده تابنات بنات

در مهد زمین بپرورد درختان را بخلعت نوروزی قبابی سبز و زرق در بر کرده و اطفال شاخ را
بقدوم موسم ربیع کلاه شگوفه برست نهاده."

(He told the chamberlain of the morning breeze to spread out the emerald carpet and,

having commanded the nurse of vernal clouds to cherish the daughters of plants in the

new year's robe and clothed their breast with the garment of green foliage, whilst their

offspring, the branches, adorned their heads with blossoms at the approach of the

season of the roses. Also the juice of the cane became delicious honey by his power,

and the date a lofty tree by His care.)

175 "دیگر عروس فکر من از بی جمالی سر بر نیاورد و دیده یا من از پشت پای خجالت

174. Kulliyat, PP.68-73.

175. Ibid, P.73.

برندارد...."

176 "نخلندی دانم ولی نه دربستان و شاهی فروشم ولی نه درکنان....."

The entire Preface of Gulistan is an exquisite piece of art, and, not even poetry, what to say of prose, can match it in its subtlety of imagination, beauty of diction, and richness of style. Mulla Jami, the Master of the Latter Days, about whom it was said " بجای سخن رانمای رسید " wrote his Baharistan to emulate the Gulistan of the Shaikh

177 "تبرکاً لالفاظه السریفه و نتبحاً لاشعاره الاطیفه ورقی چند پرین منوال و جزدی

چند بران اسلوب پرداخته گردد"

And what did Jami rear up? Not a fresh and fragrant garden but a sluffy hat-house! compare the following examples from گلستان and بهارستان. Jami registers this jejune complaint about an obstinate love :

178 "دوستان بملامت برخستند اما هیچ سودی نداشت"

Now see what human touch is given to this very complaint from the Shaikh literary magic:

179 "متعلقان را که نظر در کار او بود و شفقت بر ورگار، پندش دادند و بندش نهادند و

سودی بکرد."

176. Kulliyat, P.75.

177. Baharistan-i-Jami, P.3.

178. Ibid, P.55.

179. Kulliyat, P.159.

(His friends, who considered his position, pitied his state, gave him advice and at last confined him but all to no purpose.)

Even on the sweetness of a dainty voice Jami could not dwell without gagging and stifling it with fullmouthed bombast :

180 "کنیز کی دید مغنیه که بحسن صورت غیرت ناهید بود..... از استماع غنائش
رخت هستی بسرای ینستی برد باصفای نوایش از مضیق بخردی راه سحمت سرای بیخودی
سپرد....."

And now behold the ultimate in contrast : Sa'di makes fun of an ugly voice— and with what felicity !

Hearken to his Sanjari "آواز "موزن درشت

181 "ای خداوند بر من حیف کردی که بده دینار از آن بقعه بدر کردی که اینجا که رفته ام
بیست دینارم همی دهندت جای دیگر روم قبول نمی کنم؛ امیر از خنده بیخود گشت و گفت :
زنهار تا نسقانی که به پنجاه راضی گردند."

(My Lord, thou hast injured me by turning me away for ten dinars from this place

because where next went they offered me twenty dinars to go to another locality but I

refused. The amir smiled and said : 'By no means accept them because they will give

thee even fifty dinars.')

Or again read this about his "قاری ناخوش آواز"

180. Baharistan-i- Jami, P,48.

181. Kulliyat, P.157.

182 "گفت ترا مشاھرہ چند است، گفت: ہیچ، گفت: پس زحمت خود ترا چندین چرامی

دھی! گفت: از بھر خدا می خوانم، گفت: از بھر خدا مخوان."

(Asked him what his monthly salary was. He Replied: Nothing.'He further inquired!

'Them why takest thou this trouble?'He replied: 'I am reading for God's sake'. He

replied: 'For God's sake do not read.")

Or, read the following anecdote and see how injurious ugliness was to our Shaikh's fine sense:

183 "..... مطربی دیدم. گویء رگ می گسلد زخمه ناسازش. ناخوشترا آوازہ مرگ پدر

آوازش."

(I saw a musician. Thou wouldst have said he is tearing up the vital artery with his

fiddle- bow. His voice was more unpleasant than the wailing of one who lost his father.)

چون در آواز آمد آن بر بط سرای

کہ خدارا گفتم : از بھر خدای

زیغمبر در گوش کن، تانشندم

یادرم بکشای تابیرون روم

(When the harper began to sing

I said to the host: 'For God's sake

182. Kulliyat, P.157.

183. Ibid, P.117.

Put mercury in my ear that I may not hear

Or open the door that I may go away.)

184 مطربی دور ازین خجسته سرای

کس دو بارش ندید دریک جای

راست چون بانگش ازدهن برخاست

خلق راموی بر بدن برخاست

مرغ ایوان زهول او بپرید

مخز مابرد و خلق خود بدید

(A musician! Far be he from this happy abode

No one ever saw him twice in the same place.

As soon as the shout rose from his mouth

The hair on the bodies of the people stood on end

The fowls of the house, terrified by him, flew away

Whilst he distracted our senses and tore his throat.)

But the کرامت of that Shrrl-voiced singer " برشیخ طاهر شد "

" بعلت آن که شیخ اجلم بارها بترك سماع فرمروده است و موعظه، بلیغ گفته و در

سمع قبول من نیامده، امشبم طالع میمون و بخت صمایون بدین بقعه رهبری کرد تابدست

این توبه کردم که بقیه عمر گرد سماع و مخالطت نگرדם."

(My Shaikh had offer told me to abandon musical entertainments and had given me abundant advice, I did not mind it. This night my propitious horoscope and my august luck have guided me to this place where I have, on hearing the Performance of this musician, repented and vowed never again to attend at singing and convival parties.)

It was his extreme love of beauty which made him utter this memorable quip :

عطایش را بلقایش بخشیدم

So overwhelming is his passion for beauty that the plimpe of a pretty, glowing face is more rewarding to him than the riches of this world :

185 اگر گوی غم دل باکس کوی

که از رویش بتقد آسوده گردی

And the reason for composing Gulistan (which the Shaikh tells us in its preface) is not less poetic than the book itself :

186 "شب را ببوستان یکی از دوستان اتفاق مبیت افتاد. بامدادن که خاطر باز آمدن

برزای نشستن غالب آمد، دیدمش دامن گل وریحان و سنبل و صمیران فراهم آورده و

آهنگ رجوع کرده. گفتم: گلی بستان را بقائی ملهد گلستان را و فائی نباشد و حکما گفته ام؛

برای نزهت ناظران و فسحت حاضران کتاب گلستانی توانم تصنیف کردن که باد خزانی را

185. Kulliyat, P.137

186. Ibid, PP.72-73.

برورق او دست تطاول نباشد و گردش زمان میش ربیعش را بطیش خریف میدل نکند ...

حالی که من این حکایت کردم، دامن گل بریخت و در دامنم آویخت که "الکریم اذ او عدوفا" ...

فی الجملة هنوز از گل بستان بقیمتی مانده بود که کتاب گلستان تمام شد."

(The next morning when the intention of returning had prevailed over the opinion of tarrying, I saw that my friend had in his skirt collected roses, sweet basil, hyacinths and fragrant herbs with the determination to carry them to town; where no I said: 'Thou knowest that the roses of the garden are perishable and the season passes away, and philosophers have said: 'Whatever is not of long duration is not to be cherished.' He asked: 'Then what is to be done?' I replied: 'I may compose for the amusement of those who look and for the instruction of those who are present a book of Rose Garden, a Gulistan, whose leaves cannot be unable to change into the inconstancy of autumn ... After I had uttered these words he threw away the flowers from his skirts, and attached himself to mine, saying 'when a generous fellow makes a promise he keeps it. '....In short, some roses of the garden still remained when the book of Rose garden was finished.)

The best compliment that can be bestowed on this magical work of Sa'di can only be in his own magical verse:

187 بشه کار آیدت ز گل طبقی

از گلستان من بیرورقی

گل بمی پنج روز شش باشد

وین گلستن همیشه خوش باشد

Now something should be said about Sa'di's optimistic outlook on life. This cheerful outlook is the result of his cheerful disposition. His long life was lived under the constant shadows of the Tartar Terror. A sizable part of it was passed in wandering through the ruins of the medieval Islamic society which had recently been uprooted by the invading Mongol hordes. He had penned with blood the elegy 188 of the last Abbasid caliph and the murdered "children of the uncle of Mustfa¹⁸⁹". He had slumbled upon the stormy battle-fields of the crusades and was condemned by the Christians to dig trenches at Tripoli. But neither social revolutions nor political upheavels, neither bodily torture nor emotional shock, could alter the innate good humor and the sturdy optimism of this serene humanist. He uses the memory of that Tripolitan-trench-digging to rail his ragging wife with this delightful quip :

190 "گفتم : بلی من آنم که بده دینار از فرنگم باز خرید و بصد دینار بدست تو گرفتار کرد."

(Compare this with Khaqani's قصیده ترسائییه 5, where that morose grumbler writes ninety odd

187. Kulliyat, P.73.

188. Ibid, P.503.

189. Ibid, P.503.

190. Ibid, P.123.

191. Diwan-i-Khaqani,

verses complainig about his capitivity which was for less rigorous than that of Sa'di. The limit of acesssibility is reached when he threatens to forsake Islam and embrace Christianity.) The Mongol destruction of the Caliphate were not subjects for levity. But even here the charcteristic reaction of Sa'di is not defeatist or despairing but brave and hopeful. In such dire circumstances hope can not be sustained without a firm faith in the goodness of things. Not only hope and faith, but a supremely bright outlook is also needed which can discern in the surrounding destruction any vestige of promise for future betterment. (Here the term 'future' has reference to this world as well as to the next). Sa'di as a humanist possessed to the fullest extent all the three qualities mentioned above, viz, hope, faith and a bright vision. And so when he sees blood-thirsty tyranny bent upon killing and destroying the entire Muslim world, on the one hand he tries to blunt the dagger of the murderer with threats of divine retribution and on the other, he soothes the aching wounds of the Muslims with the balm of future hope. Thus, if the فرزندان عم مصطفی have weltered here in blood, then verily for them is the highest paradise as the lowlist recompense in the future world "کمترین دولت ایشان رابهشت". And further in the same strain :

192 برزمین خاک قدمشان تو چشم بود

روز محشر خون شان گلگونه حوران عین

قالب مجروح اگر در خاک و خون غلتد چه باک

روح پاک اندر جوار لطف رب العالمین

The point is well brought out when Sa'di's elegy on Musta'sim is compared with Khaqani's lamentation on the ایوان مداین. Khaqani was a morose man, and unlike Sa'di, captivity at the hands of Shirwanshah had increased that moroseness. So when he visits the ruins of Madain and laments over the memory of the vanquished and destructed Sasanian Empire he brings forth nothing but blood and tears. In an elegy of forty two verses not a single flame of hope flickers to relieve the tomb-like darkness of the trembling palace. Outside, the fire of the Tigris:

193 از آتش حسرت بین بر ماین جگر دجله

خوب آب شنیدستی کاتش کندش بریان

and inside, the hooting of the owl induces headache whose agony can only be pacified by the rosewater of the visitor's tears.

194 از توجّه جغد الحق مائیم بدر دسر

از دیده گلابی کن دردسر ما بنشان

آری چه عجب داری کاندِر چمن گیتی

جغد است پی بلبل، نوحه است پی الحان

So much for the ruined imperial residence. Now for its imperial residents and their empire:

193. Diwan-i-Khaqani, P.322.

194. Ibid, P.322.

195 مست است زمین زیر خور دست بجای می

در کاس ست هر مز خون دل نوشیروان

بس پند بود آنگه در تاج سرش پیدا

صد پند نوشت اکنون در مغز سرش پنهان

خون دل شیرین است آن می که دهد رزبن

ز اب و گل پرویز است آن خم که بندد دهقان

چندین تن جباران کاین خاک فرو خورد است

این گرسنه چشم آخر هم سیر نشد زایشان

دریوزۀ عبرت At the end of this poignant dirge the poet throws in something about

(196). But this is not دریوزۀ عبرت, this is morbidity, stark

and staring. The deceased mind the poet is full of skulls and skeletons and gray dust. And his

despairing imagination cannot look forward to any further redemption either, for him all hope has been

eternally swallowed up by the devouring earth:

گفتی که کجارفتند آن تاجوران، اینک

زایشان مشکم خاکست آبستن جاویدان

This was how Khaqani reacted to the greatest of the Iranian defeats: no faith in God's mercy,

no hope of Nature's recompense; a passive resignation, a total pessimism.

195. Diwan-i-Khaqani, P.322.

196. Ibid, P.323.

In contrast, what is Sa'di's reaction to the greatest of the Islamic defeats? This temperamentally sanguine and optimist man never loses hopes, never accepts defeat. Instead, he bravely addresses himself to make the best of a very bad job. He has to work against very great odds. It is as yet (and for very long while to come) Profitless to try for the overthrow of the Mongols so he sets for himself humbler and more practicable targets. On the one hand, by understanding sympathy and reassuring praise he strives to sustain the morals of the few Muslim princes who have succeeded by showering gold and showing pliability, to secure the friendship of the Mongols:

197 تر اسد یا جوج کفر از ز رست

نه روئین چو دیوار اسکندر است

And again,

198 مصلحت بود اختیار رای بروشن بین او

باز بردستان سخن گفتن نشاید جز به لین

On the other hand, this brave soul, by his wise precepts and bold rebukes-tries to harness the Mongol Brute himself:

199 این همه هیچست چون می بگذرد

تخت و بخت و امرونی و گیر و دار

197. Kulliyat, P.225.

198. Ibid, P.477.

199. Ibid, PP. 460-61.

ملک بانان رانشاید روز و شب

گاهی اندر خمر و گاهی در خمار

منجنیق آن مظلومان بصبح...

سخت گیرد ظالمان را در حصار

سعد یا چندانکه می دانی بگوی

حق ببايد گفتن الا آشکار

هر کرا خوف طمع در کار نیست

از خنا باکش نیاشد وز تنار

The second verse above has pointed reference to the notorious drinking orgines of the mongols.

Like-wise, the third with its mention of the seige and the blista (منجنیق) has a special application to their cruel tactics, and admonished them in terms and language which are easily understandable to their martial minds.

In other Qasidah, the poet's language becomes stronger and his tone harsher:

که گر بازش کنی دست و معصم

نمی جنبد دل فرزند آدم

200 بسا خا کا بزیر پائی نادان

گل فرزند آدم خشت کردند

که موران چون بگرد آیند بسیار
 بتنگ آید روان در خلق ضیغم
 حرامش باد ملک و پادشاهی
 که پیشش پند از پدر نشنوده باشی
 الا گر هوشمندی بشنو از عم
 نه هر کس حق تواند گفت گستاخ
 سخن ملکیت سعدی رامسلم
 مقامات از دوبرون نیست فردا
 بهشت جاودانی یا جهنم
 بکار امروز تخم نیکنامی
 که فردا بر خوری و الله اعلم

Surely, in a qasidah to threaten the patron with جهنم must seem the limit of rudeness and offence:

But if the Shaikh was to be effective, he could not afford to be euphemistic. He was not dealing with exquisite sensibilities of the old and refined princely order of Persia for whom the mildest and softest of pleading like the following was remonstrance enough:

201 مکن که زشت بود دوست برخود آزدن

علی الخصوص مر آن دوست را که ثانی نیست

Instead, he had to harness the wild Mongols and it could only be done by means of strict chastisement and restraint. Sa'di himself hints at this in a qasida addressed to Ankeyanun:

202 گرم من سخن درشت نگتویم تو نشنوی

201. Kulliyat, P. 446.

202. Ibid, P. 493.

بی جھد رائنہ نبرد زنگ صیقلی

Not only for political or social calamities, but for his personal afflictions also Shaikh has the same optimistic attitude. Read the following anecdote and admire his capability of discerning a silver lining in every dark cloud:

203 "هرگز از دور زمان ننالیده بودم مگر وقتی که پایم برهنه بود و اسرطاعت پای پوشی نداشتم، بجامع کوفه در آمدم دلتنگ، یکی را دیدم که پای نداشت. سپاس نعمت حق بجا آوردم."

(I never lamented about the vicissitudes of time or complained of the turns of fortune except on the occasion when I was barefooted and unable to procure slippers. But when I entered the great mosque of Kufah with a sore heart and behold a man without feet I offered thanks to the bounty of God, consoled myself for my want of shoes.)

Although most of the Shaikh's writings have an ethical and reformatory aspect, yet they do not have a vestige of bitterness in them. The preaching of Sa'di is not meant to hurt anyone and his tone is never harsh—instead he always has an amused smile on his lips and a mischievous twinkle in his eyes. while uttering such quips:

204 همه کس را دندان بترشی کند مگر قاضی را که بشیرینی!

(The teeth of all men are blunted by sourness, but those of the qazi by sweetness.)

203. Kulliyat, P.140.

204. Ibid, P.210

Some more examples to enjoy the Shaikh's beautiful diction and subtle humour:

205 عابدی را حکایت کنند که شبی ده من طعام بخوردی و تا سحر ختمی بکردی،

صاحب‌دلی شنید و گفت: اگر نیم نانی بخوردی و بخفتی ازین فاضل‌تر بودی.

(It is related that hermit consumed during one night ten mann of food and perused the

whole Quran till morning. A pious fellow who had heard of this said : 'It would more

excellent if he had eaten half a loaf and slept till the morning.)

Sa'di says that even the wasps dont like the hone of amorose and irritable man:

206 دگر روز شد گرد گیتی دوان

عسل بر سر و سر که برابر و ان

بس گشت فریاد خوان پیش و پس

که ننشست برانگبینش مگس

شبانگه چو تقدش نیامد بدست

بدلتنگ روی بکنجی نشست

زنی گفت بازی کنان شوی را

عسل تلخ باشد ترش‌دی ر

He further observes :

207 بدوزخ برد مرد راخوی رشت

که اخلاق نیک آمدست از بهشت

حرامت بود نان آنکس چشید

که چون سفره ابرو بهم در کشید

مکن خواجه بر خویشتن کار سخت

که بد خوی باشد نگونسار سخت

گرفتم که سیم و زرت چیز نیست

چو مصری زبان خوشست نیز نیست

(Next day he too began to trot about the world

Upon his head he'd honey, but vinegar above his brows;

Much he wandered, crying, up and down,

But not even flies would settle on his honey

His wife said to her husband playfully;

Billar is the honey of a sour-faced man-

Any ugly nature takes a man to Hell,

From paradise a goodly disposition comes;

Go, rather drink warm water from the channel's brink

Than cold rose-juice sold by a man of sour-face

It is prohibited to taste that person's bread

Who folds his brows as though they were a tablecloth;

Make not, good fellow, matters harder for yourself.

For he of evil nature has a fortune all upturned;

Great, then, you have of gold silver nothing;

But can you not, like Sa'di, have a pleasant tongue.)

Let us close this discussion by quoting what Sa'di has himself written about this particular aspect of his writings and which is the best criticism one can offer him :

208 غالب گفتار سعدی طرب انگیز است و طیبیت آمیز ، کوتاه نظران را بداین علت

زبان طعن دراز گردد که مغز دماغ بیهوده بردن و دود چراغ بیفنداه خوردن کار خرد منداه

نیست ولیکن بر رای روشن صاحب دلان که روی سخن برایشان است بوشیده نماند که

موعظه های شاطی در سلک عبارت کشیده است و داروی تلخ نصیحت بشهد ظرافت

بر آمیخته تا طبع ملول نشود و از دولت قبول محروم نماند.

مانصیخت بجای خود کردیم

روزگاری برین بسر بردیم

گر نیاید بگوش رنبت کس

بر بسولان پیام باشد و بس

(Most of the utterances of Sa'di being exhilarant and mixed with pleasant, shortsighted persons have on this account lengthened the tongue of blame, alleging that it is not the part of intelligent men to spend in vain the kernel of their brain, and to eat without profit the smoke of the lamp; it is, however, not concealed from enlightened men, who are able to discern the tendency of words, that pearls of curative admonition are strung upon the thread of explanation, and that the bitter medicine of advice is commingled with the honey of wit, in order that the reader's mind should not be fatigued, and thereby excluded from the benefit of acceptance; and praise be to the Lord of both worlds.

We have advice in its proper place

Spending a lifetime in the task,

If it should not touch anyone's ear of desire

The messenger told his tale; it is enough.)

6. Compassion :

Boundless love and compassion for the humanity is such a basic point of humanism that the two terms can be said to be almost synonyms. The humanists are, one and all, lovers of humanity and human being; and the entire Humanist Revival is based on this. What this revival really means is a

fresh realization of man his high achievements and higher potentialities, his independence and his self-sufficiency.

"The glorification of man was the object of humanism and this concern with man is what gives its primary meanings to the word humanism — it is the philosophy of man, nature and human life."²⁰⁹

Humanism's central point of interest is humanity and human being and the social, moral and spiritual welfare of man is of paramount interest to the followers of this cult. They are deeply concerned with man's life on this earth and all of their principles have one fundamental law, connecting them, together— love of humanity. As Cyril Bibby says:

"Whatever the special characteristics of humanism in particular historical periods; it is always interested in human potential and human welfare. It is more than a rational, intellectual attitude, for that can go with narrow interests and social unconcern.

Humanism has connotations of cultural width and generosity of spirit and great degree of philanthropy. It implies not only an intellectual interest in everything relating to that humanity, and also a conviction that humanity and human being is worth caring for

....." ²¹⁰

This 'caring for the humanity' and this love and concern for the human being are the guiding

²⁰⁹. Humanism, by Heda Moses.

²¹⁰. Towards a Scientific Human Culture, by Cyril Bibby.

forces of humanism, and as is evident from the above-given quotations, have always been the spirit behind this movement.

Sa'di too has drunk from the same cup and the pure nectar of love has intoxicated him completely. So much so that when we compare him in this particular aspect, with the 14th century humanists, we feel that theirs is but a reverberating sound of the shaikh's resounding crescendo, a wavering beam of that dazzling sun, a small projection of that overpowering emotion. Every word he utters, every sentence he writes, and every verse he composes is deeply permeated by his love of humanity. The literature of the world, including the Persian literature, offers throughout its entire development, an unbroken and pervasive spread of humanistic utterance (In the Persian literature, examples could be cited from the national epic of Firdawsi, from the mystical lyrics of Hafiz, from the traveller's narrative of Nasir Khusraw, from the Siyasat Nama of Nizamul Mulk and from the Akhlaq-e-Nasiri of نصير الدين طوسی). But no Persian writer (and only very few of the other literatures), whose more theme of his corpus is humanity and human life—in all its thousand and one aspects from religion to love and sense, he discusses everything with a quiet candour, analysing everything and suggesting man how to behave in different situations. His understanding of human psychology and human problems is perfect. (It is this quality of the Shaikh which gives a modern relevance to his sayings.) He loves man and wants others to respect and love this son of God. He is too sensitive for the human miseries and his heart aches at the woeful plight of man. This world is

full of of miseries and hardships and Sa'di— the emotional humanist— wants to protect man from suffering and to give him a happy and peaceful life. This over whelming, all-encompassion love for the humanity and human being is such a prominent feature of Sa'di's works and such a necessary outcome of his humanistic approach to life, that it will be superfluous and **ایضاح واضح** to further elaborate on this topic. The rather, we should hearken to the Shaikh's advice (**مشک انست که**) and give a few examples from his kulliyat to ascertain our point. It is very difficult to select because **کریشمه دامن دل می کشد که جا اینجا است** every page of his voluminous Kulliyat is a manifestation of his deep love and compassion for humanity. However, we are citing below a few examples from his **کلیات** to enable the reader to understand and appreciate the writer's point :

1. One should not be self-cetred and must care for his fellow beings :

211 چنان قحط سالی شد اندر مشق

که یاران فراموش کردن عشق

نبوده بجز آه بیوه زنی

اگر برشده دوری از رو زنی

داران حال پیش آدم دوستی

از و مانده بر استخوان پوستی

بدو گفتم آخر ترا باک نیست

کشد ز هر جای که تریاک نیست

نگه کرد رنجیده درمن فقیه

نگه کردن عالم اندر سغیه

که مردار چه ساحلست ای افیق

نیاساید از دوستانش غریق

چو بینم که درویش مسکین نخورد

به کام اندرم لقمه زهر است و درد

(Such a dearth one year befell in Damascus

That friends forgot their affection;

So stingy did heaven grow to earth

That neither crop nor palm did wet their lips;

Naught was it but the widow-woman's 'Ah' !

Whenever smoke-plume from a vent - hole rose

The trees unprovisioned I saw like a dervish

In such state came to me a friend,

On his bones a skin of him remaining

I said to him : 'O friend, of pure temper !

What misery's befallen you ? Say !

At me he thundered : ' Where's your mind ?

It's wrong to ask a question when you know the answer.)

2. Kindness and compassion is always rewarding :

212"یکی را از ملوک مرض هابل دود-----حکما متفق شدند که مرین درد را

دوائ نیست مگر زهره آدمی دهقان پسری یافتند-----جلاد قصد کرد. پسر سر سوی

آسمان کرده تبسم کرد. ملک پرسیدش درین حالت چه جای خندید نیست گفت : بجز خدای

عزو

جل پناهی نمی بینم. سلطان را دل ازین سخن بهم برآمد و او را آزاد کرد."

(A kind was subject to a terrible disease, the mention of which is not sanctioned by

custom. The tribe of Yunani physicians agreed that this pain cannot be allayed except

by means of the bile of a person. The son of a landholder was discovered. The

executioner was ready to slay the boy who then looked heavenwards and smiled.

The king asked : 'What occasion for laughter is there in such a position ?' The youth

replied: '— I see no other refuge besides troubled at these words.' The sultan became

troubled at these words, and he said : 'It is better for me to perish than to shed innocent

blood'— It is said that the king also recovered his health during that week.)

3. Religion means serving the humanity :

213 تو با خلق سهلی کن ای نیکبخت

که فردا نگیرد خدا با تو سخت

.....

214 دست تضرع چسود بنده محتاز را

وقت دعا بر خدا وقت کرم در بغل

.....

215 طریقت بجز خدمت نیست بتسبیح و سجاده و دلّی نیست

4. Sa'di inspires others to be kind to their fellow beings :

216 الا تا درخت کرم پروری

گرامید داری کز و بر خوری

Now that the present discussion is coming to an end, let us revise what are the fundamental qualities of humanism : An overwhelming love of humanity; a rational approach towards religion and morality; a total belief in the individual freedom of man; a keen appreciation of beauty; an unfailing optimism ; and above all, an unflinching faith in the basic goodness of man and in the harmonious development of all his instincts. These are the basic ingredients of humanism. When we turn to that Person genius, Sa'di we find such a plethora of humanism and such a marvellous projection of all the

213. Kulliyat, P-277.

214. Ibid, P-143.

215. Ibid, P-242.

216. Ibid, P-245.

above-mentioned qualities, that we wonder how a poet of the twelfth century can share the ideas of the 14th century philosophers: The Shaikh of Shiraz is so 'humanistic' in all his view points, that we can undoubtedly call him the 'fore-father' of humanism. The stange contemporary appeal which the Shaikh enjoys today is based on the very fact that, through his writings, he expresses attitudes which even now are not out-moded; and as long as human being and human life continue to be a source of interest, the rose-garden of Shaikh's saying will also go on intoxicating us by its fragrance.

In the end, let us pay homage to the humanity and to the humanist himself in his own verse :

217 تن آدمی شریف است بجان آدمیت

نه همین لباس زیباست نشان آدمیت

اگر آدمی به بحشمت و دهان و گوش و بینی

چه میان نقش دیوار و میان آدمیت

مگر آدمی نبودی که اسیر دیو ماندی

که فرشته ره ندارد بمکان آدمیت

اگر این درنده خوئ ز طبیعتت بمیرد

همه عمر زنده باشی بروان آدمیت

رسد آدمی بجای که بجز خدانه بیند

بنگر که تا چه حدست مکان آدمیت

طیران مرغ دیدی توزپای بند شهوت

بدرآی نابینی طیران آدمیت

نه بیان فضل کردم که نصیحت تو گفتم

هم از آدمی شنیدیم میان آدمیت

.....☆.....☆.....

Life and Works of Shaikh
Sa'di Sheerazi

Life and works of Shaikh Sa'di Sheerazi

Shiraz, capital of the southern province of Fars which supplied the west with that name Persia by which Iran is commonly designated, escaped the devastations of the Mongol incursion and under the Salghurid Atabegs enjoyed comparative peace and prosperity through the tumultuous years of the thirteenth century, a tranquility purchased by voluntary surrender in 1256 to the courage of Islam. The city, which had already produced a goodly crop of scholars and divines, was now to become the centre of a brilliant literary movement that would give to Persia two of her greatest poets. The writing of literary history imposes an obligation, all too often irksome, to observe a strict economy of words and frequently to dismiss in three or four paragraphs authors whose achievements entitle them to less cavalier treatment. It is proposed now to relax this harsh rule and to devote separate chapters to a chosen few of Persia's most outstanding writers; it is just that the first to claim this indulgence should be Sa'di of Shiraz.¹

The lifetime of Saadi (also known by the name: Mosleh al-Din Saadi Shirazi) falls in a period of major political and social change in Iran and the whole of the Middle East (the decline of the Abbasid Empire with the invasion and subsequent wanton destruction by the Mongols). As a result of this, little is known about his life apart from what he wrote in his "so called" autobiographical works.

One of his nicest autobiographical stories, in the *Golestan*, tells the story of his release from

1. Classical Persian Literature, A.J. Arberry- P-186.

slavery:

... He was imprisoned by the Crusaders and had to dig trenches in Tripoli until a Muslim merchant bought and freed him; but then his previous form of slavery was replaced by another, since he had to marry his benefactor's daughter....

What we know for sure is that he was born in Shiraz in the late 12th century AD (this is even questioned by some scholars who believe he was born in 1210) and began life as a student of the Koran, which he later exchanged for Sufism. During his life he travelled widely and returned to his native town some time around 1256. One usually assumes that Saadi travelled for some thirty years, and it was his experiences and his gift of acute observation that made him such a wonderful story teller.

Before embarking on this brief note, let us be clear on the fact that there exist only a few documents that truly address Sa'di's life directly. In other words, except for the introductory notes where the poet refers to his plans for the composition of the volume, his design for inclusion of stories, and his persuasive words for the benefit of his patron and audience, the wealth of information provided by the narrator of *Gulistan*, might not be autobiographical. This statement is necessary for three reasons. First it clarifies the uncertainty of the dates of birth and death of the poet; secondly, it points to a lack of definite knowledge regarding the length of time the author devoted to travel; and thirdly, it points to the fact that we know little about his activities during his retirement which spans

from 1259 to 1292 and beyond. As things stand, Sa'di could have lived anywhere between 90 and 108 years, traveled of some 20 to 30 years, and ersted for a decade or more, something not expected of an energetic man like Sa'di.²

Shaikh Sa'di is not only one of the most honourable Iranians, but is also one of the greatest writers of the world. Among the writers in the Persian Language, there are only one or two who may be compared to him. From among the writers of othernations, both ancient and modern, only a few may equal him. In Iran, about his fame is rarely matched, and both the intelligents and the commonman are familiar with his works. If he is not known by the common people of outside Iran, but the scholars have recognised his greatness. This is how the eminent Iranian Literary critic Mohammad Ali Foroughi eulogises the distingushed poet, Philosopher and sage.³

It is confidently asserted by many Persian biographers that Sa'di was born in 1184; those who entertain a different opinion agree nevertheless upon 1185. European scholars have until very recently accepted these alternatives as fixing adate circa 1184 for Sa'di's birth. There appear to be reasonably good grounds for believing the widespread report that he died in 1292; but it is not only on account of the imlication of unusual longevity that modern investigators have looked again into the traditional nativity. It was 'Abd al-'Azim Khan Garakani who first argued cogently for the rejection of the established view; his representations have been conceded as convincing by a number of later

1. <http://www.angelire.com/mb/rnb/bashiri/poets/sadi.html>.

2. wisdom of sadi P - VII

authorities including 'Abbas Iqbal, Bahar and Shafaq. Two internal reasons have always been offered in defence of the old chronology. In chapter IX of the Bustan Sa'di writes :

O you whose life has now reached to seventy,

perhaps you were asleep while it went with the wind.

Now, it is certain that the Bustan was completed in the 1257; therefore the poet, allowing for lunar reckoning, must have been born not later than 1189. But this is to assume that Sa'di is here soliloquizing, whereas it is his practice throughout the Bustan to address in the second person the reader to whom the particular section is thought apposite; and as the theme of chapter IX is penitence, what is more natural than that the poet should here direct his appeal to the elderly sinner?

The second internal piece of evidence, alleged is that in anecdote 20 of book II of the Gulistan Sa'di claims to have received certain instruction from Abu'l-Faraj Ibn al-Jauzi, and the person generally known by that name is famous polygraph who died in 1200. Garakani however suggests that Sibte Ibn al-Jauzi was here intended, and his death occurred in 1257; while 'Abbas Iqbal puts forward another Abu'l-Faraj Ibn al-Jauzi, a son of Sibte Ibn al-Jauzi, who perished with his father and brothers during the Mongol massacre of Baghdad.

In any case it has long been recognized that Sa'di's writings afford a very insecure basis for the reconstruction of his biography. 'In the short stories of Gulistan recollections Bustan,' writes J.H. Kramers, 'there occur many personal recollections of the author. In his monograph on Sa'di, Masse has tried to restore a biography based on those information. But he seems to have trusted Sa'di's veracity too much. The truth of many of these stories has been doubted before (Barbier de Meynard, Ruckert) and Sa'di himself declares that whoever has been much about in the world, may lie a great deal.' There is also the stubborn fact that in his preface to the Gulistan, undoubtedly completed in 1258 Sa'di (as translated by R.A. Nicholson) writes: 'One evening I was thinking over bygone days and regretting a life wasted in foolish ways, piercing the stone of my heart with the diamond of tears, and reciting these verses which the occasion commanded to mine ears:

Each moment steals a breath of life once more,

And few, I see, are now remaining o'er.

What! Fifty years by lethargy possessed!-

Yet mayst thou realize the fleeting rest...'

If Sa'di is here intending to imply – and the context appears to point in this direction – that his own age at writing was about fifty, then his birth must have taken place about the year 1208.

The equally vexed problem of Sa'di's nomenclature is not unconnected with the problem of his nativity. Even his personal names create difficulty, but it must suffice here to quote the opinion of

Bahar, which others share, that he was called Abu 'Abd Allah Musharrif (or Musharrif al- Din) ibn Muslih.

چنان که اشاره کردیم سعدی تخلص شعری شیخ است و نام او محل اختلاف می باشد. بعضی مشرف الدین و برخی مصلح الدین نوشته و جماعتی یکی از این دو کلمه را لقب او دانسته اند و گروهی مصلح الدین را نام پدر شیخ انگاشته و بعضی دیگر نام خودش یا پدرش را عبد الله گفته اند و گاهی دیده می شود که ابو عبد الله را کنیه شیخ قرار داده اند و در بعضی جاها نام او مشرف بن مصلح نوشته شده و در این باب تشویش بسیار است.⁴

Shaikh Sa'di was descendend from Ali, the son-in-law of the Prophet Mohammed. His father was a religious man and of a religious persuasion. When Sa'di was about twelve years old, his father passed away and the family came under the protection of Sa'di's uncle who had a small shop in Shiraz. With the help of his uncle, Sa'di complete his early education in Shiraz. The end of his elementary education coincides roughly with the invasion of Central Asia by Chingiz Khan and the devastation of Khujand Samarqand, and Bukhara, the Iranian peoples' most cherished cultural centers.⁵

4. Kulliyat-e-Sa'di, P.12.

5. [http:// www. angelfire. com /rnb/bashiri / Poets/ Sadi.html](http://www.angelfire.com/rnb/bashiri/Poets/Sadi.html).

The accepted version states that he was so called after the famous Atabeg of Fars, Abu Shuja' Sa'd ibn Zangi, who died in 1226. It would not be impossible, though most unlikely, that a stripling in his teens should have so far advanced in royal favour as to be permitted to style by his name. 'Abbas Iqbal however, pointing out that the Gulistan is dedicated to Sa'd ibn Zangi's grandson, also named Sa'd, suggests that it was from him that the poet derived his nom de plume. This conjecture is reinforced by the striking fact that in all his writings Sa'di never composed a single verse in honour of Sa'd ibn Zangi.

Sa'di tells us in the Bustan that he was orphaned at an early age:

Full well I know the pains that orphans bear,

For as a child I lost my father's care.

There seems to be no reason to doubt this statement. It may also be presumed true that after receiving his education in Shiraz he went to Baghdad, perhaps to escape from the political turmoil which followed the death of Sa'd ibn Zangi, and there he studied Arabic language, Arab literature, hadith, the Qur'an, and commentaries on the holy book at the Nizamiya Academy. To accept that he became a disciple of 'Abd al-Qadir al-Jilani the Sufi, 'with whom,' says T.W. Haig, 'he made the

pilgrimage to Mecca,' would be to allow an extraordinary anachronism, for 'Abd al-Qadir died in 1166.

Less inherent improbability attaches to Sa'di's claim to have met the equally eminent mystic Shihab al-

Din al-Suhrawardi (d. 1234),⁶ (Sa'di was a disciple of the Sufi master Sheikh Shahabud-Din

Sahrawardi.) and it has been suggested that he may also have encountered Jalal al-Din Rumi some

time during his extensive travels. For after completing his studies Sa'di fared very far indeed afield, to

judge by the statements of an autobiographical character which punctuate his discourse. Tale 31 of

Book II of the Gulistan makes out that he was for a time prisoner of the Crusaders: Masse dates this

episode in the year 1221, but Garakani puts it eight years later.⁷

از صحبت یاران دمشق ملالتی پدید آمده بود سر در بیابان قدس نهادم و با حیوانات
انس گرفتم تا وقتی که اسیر فرنگ شدم در خندق طرابلس با جهودانم بکار گل بداشتند یکی
از رؤسای حلب که سابقه ای میان ما بود گذر کرد و بشناخت ای فلان این چه حالتست گفتم
چه گویم :

همی گریختم از مردمان بکوه و بدشت

که از خدای نبودم بآدمی پرداخت

قیاس کن که چه حال بودم درین ساعت

که در طویله نامردمم ببیاید ساخت

6. Classical Persian Literature, PP.188-189.

7. Classical Persian Literature, P189

پای در زنجیر پیش دوستان

به که با بیگانگان در بوستان

بر حالت من رحمت آورد و بده دینار از قیدم خلاص کرد و با خود بحلب برد و دختری

که داشت بنکاح من در آورد بکابین صد دینار مدتی برآمد بدخوی ستیزه روی نافرمان بود

زبان درازی کردن گرفت و عیش مرا منقص دشتن

زن بد در سرای مرد نکو

هم درین عالمست دوزخ او

زینهار از قرین بد زینهار

وَقِنَا رَبَّنَا عَذَابَ النَّارِ

بازی زبان تعنت دراز کرده همی گفت تو آن نیستی که پدر من ترا از فرنگ باز خرید گفتم بلی

من آنم. بده دینار از قید فرنگم باز خرید و بصد دینار بدست تو گرفتار کرد. 8

('I had grown weary of the society of my Damascus friends, and therefore made my way into

the Jerusalem desert, where I enjoyed the companionship of the beasts; until the time came when the

Franks made me their prisoner, and kept me with Jews in a trench at Tripoli digging clay. One of the

leading citizens of Aleppo, with whom I had been formerly acquainted, chancing to pass by,

recognized me and said, "Sirrah, what manner of life is this?" I said, "What can I say?

"I fled from men to mountain and to plain,

For I had nothing from mankind to gain;

How is my case? Regard me in this den,

Where I must sweat with men that are not men.

Better to hang in chains, when friends are there,

Than dwell with strangers in a garden fair."

'He had compassion on my condition, and with ten dinars procured my release from bondage.

He took me along with him to Aleppo, and there made me marry his daughter, adding a dowry of a

hundred diars. Some time passed. She was a woman always scowling, disobedient and growling; she

began to me plenty of her shrewish tongue, and made life wholly miserable for me.

A bad wife comes with a good man to dwell:

She soon converts his present world to hell.

Beware of evil partnership, beware:

Form hellish torment, Lord, thy servants spare !

'Once in a torrent of abuse she said, "Are you not that man whom my father bought back from the Franks?" I said, "Yes, I am that man whom he bought back from the Frankish chains for ten dinars, and delivered into your bondage for a hundred dinars."')9

He traveled until 1256, extensively in the Middle East, especially in Siriya, Arabia, Egypt, Morocco and Abyssinia and in the eastern Islamic lands, particularly in Turkistan. In the east, he might have traveled as far as India.

Sa'di's travels coincide with a time when Chingiz Khan (1206-1227) passed the scepter of Mongol power to Ogandai Khan (1221-1241) and when, under Khan Mongke (1251-1258), Batu Khan devastated Russia and Eastern Europe. In this respect, Sa'di is very much like Marco Polo who traveled in the region from 1271 to 1294. There is a difference, however, between the two. While Marco Polo gravitated to the potentates and the good life, Sa'di mingled with the ordinary survivors of the Mongol holocaust. He sat in remote teahouses late into the night and exchanged views with merchants, farmers, preachers, wayfarers, thieves, and Sufi mendicants. For twenty years or more, he continued the same schedule of preaching, advising, honing his sermons, and polishing them into gems illuminating the wisdom and foibles of his people.

1256 is the date usually assigned for the time when Sa'di's zeal for travel gave in to his desire to document the fruits of his travels. He returned to his home town of Shiraz which, under Atabak Abubakar Sa'd ibn Zangy (1231-1260) was enjoying an era of relative tranquility. Not only was he welcomed to the city but was respected highly by the ruler and enumerated among the greats of the province. In response, Sa'di composed some of his most delightful panegyrics as an initial gesture of

gratitude in praise of the ruling house and placed them at the beginning of his Bustan.¹⁰ Within a year of the composition of Bustan, Sa'di authored another volume which he entitled Gulistan. Dedicated to Sa'd ibn Zangy, the Gulistan (rose garden) is intended to pass to subsequent generations the essence of the Shaykh's sermons.¹¹ Abbas Iqbal however, pointed out that the Gulistan is dedicated to Sa'd ibn Zangi's grand son, also named Sa'd, suggests that it was from him that the poet derived his nom de plume. This conjecture is reinforced by the striking fact that in all his writings Sa'di never composed a single verse in honour of Sa'd ibn Zangy. The volume consists of a cycle of eight rhymed-prose partitions each interspersed with poetry. The themes discussed include the manners of kings, the morals of dervishes, the preference of as well as youth, old age, and the like.

The volume is melodious in style with a predominance of love in it. It expresses the poet's true emotions in its prose as well as in its exemplary poetry. Furthermore, it is a gold mine for effective use of metaphor displaying mystic love in the guise of earthly love, and is redolent with contempt for priesthood and authority. The first Persian literary contribution to be translated into a Western tongue, the Gulistan was translated by Rahatsk in Banares in 1888.¹²

Now Sa'di had an equally romantic story to tell of how his new book came to be composed; the version quoted is that dedicated by Francis Gladwin to Marquis Wellesley at Patna in 1806.

10. [http:// www. angelfire.com/rmb/bashiri/Poets/Sadi.html](http://www.angelfire.com/rmb/bashiri/Poets/Sadi.html)

11. [http:// www. angelfire.com/rmb/bashiri/Poets/Sadi.html](http://www.angelfire.com/rmb/bashiri/Poets/Sadi.html)

12. [http:// www. angelfire.com/rmb/bashiri/Poets/Sadi.html](http://www.angelfire.com/rmb/bashiri/Poets/Sadi.html)

'It was season of spring; the air was temperate, and the rose in full bloom. The vestments of the tree resembled the festive garments of fortune. It was mid-spring, when the nightingales were chanting from the pulpits of the branches; the rose decked with pearly dew, like blushes on the cheek of a chiding mistress. It happened once, that I was benighted in a garden, in company with one of my friends. The spot was delightful, trees intertwined; you would have said that the earth was bedecked with glass spangles, and that the knot of the Pleiades was suspended from the branch of the vine. A garden with a running stream, and trees from whence birds were warbling melodious strains: that filled with tulips of various hues; these loaded with fruits of several kinds. Under the shade of its trees the zephyr had spread the variegated carpet. In the morning, when the desire to return home overcame our inclination for remaining, I saw in his lap a collection of roses, odoriferous herbs, and lyacinths, which he had intended to carry to town. I said, " You are not ignorant that the flower of the garden soon fadeth, and that the enjoyment of the rose-bush is but of a short continuance; and the sages have declared; that the heart ought not to be set upon anything that is transitory," He asked, "What course is then to be pursued?" I replied, "I am able to form a book of roses, which will delight the beholders, and gratify those who are present; whose leaves the tyrannic arm of the autumnal blasts can never affect, nor injure the blossoms of its spring. What benefit will you derive from a basket of

Carry a leaf from my garden; a rose may continue in bloom for five or six days; but this roes garden will flourish forever. "As soon as I had uttered these words, he flung the flowres from his lap, and laying hold on the skirt of my garment, exclaimed, "When the beneficent promise, they faithfully discharge their engagements," In the coures of a few days, two chapters (one on the comforts of society, and the other containing rules for conversation) were written out in my note-book, in a style that may be useful to orators, and improve the skill of letter-writers. In short, whilst the rose was yet in bloom, the book entitled the Rose Garden was finshed: but it will be truly perfected on gaining a faborable reception at vourt, and when it obtains an indulgent perusal from that prince who ray of providential beneficence, the treasury of the age, the refuge of religion, the favorite of Heaven, the mighty arm of the victorious empire, the lamp of the aggrandizer of the faith, Sad, son of Atabuk the great; that potent monarch to whom nations bend the neck; lord paramount of kings of Arabia and Persia; sovereign of land and sea; inheritor of the throne of Solomon, Mozuffuruddeen, may God perpetuate the good fortune of both, and prosper all their righteous undertakings!"

Gladwin's version is not free from error, but it conveys remarkably well, within certain limits, the glittering rhetoric of the original. In this tender evocation of a Persian spring Sa'di compares his Gulistan with a Persian garden, and the comparison is very apt. The eight partitions into which it is divided are planted each with its own cluster of gay and sombre stories, in that seductive intermixture

of rhymed prose and verse which had by now come to be regarded as the prerequisite of elegant composition. In mya Kings and Beggars (a translation of the first two chapters) I have at some length gone into the contents and arrangement of Gulistan, and has enjoyed a vogue in Europe for over three venturies, since Andre du Ryer brought out in 1634 a garbled Grench paraphrase of about one half, and in 1651 George Gentz published at Amsterdam a creditable edition with a Ltin translation of the whole. "The first book that I would recommend, 'Sir William Jones advised the readers of his Grammar of the Persian Language, 'is the Gulistan or Bedof Roses, a work which is highly recommended in the East, and of which there are several translations in Europe.' Edward FitzGerald took Jones's counsel when he began the study of Persian, and on January 24, 185, he wrote to his old friend Elizabeth Cowell : "Tell Cowell I get on famously (as I think) with Sa'di, whom I like much : he is just one of the Writers who can't be seen in a Translation: his merits are not strong enough to bear decanting I think - Certainly Eastwick is wretched in the Verse : and both he and Rose (I know both versions) seem to me on a wrong tack wholly in their Style of rendering the Prose.'

Ten years later Ralph Waldo Emerson penned in Concord a preface to the first American edition of Francis Gladwin's translation. Viewed even through the distorting glass of that imperfct version, the Gulistan made a lively impression on the mind of the great essayist. 'At ferst sight,' he remarks, 'the Oriental rhetoric does not please our Western taste,'

13. [http:// www. angelfire.com/rnb/bashiri/Poets/Sadi.html](http://www.angelfire.com/rnb/bashiri/Poets/Sadi.html)

Laila and Majnun

To a certain king of Arabia they were relating the story of the love of Majnun for Laila, and his ensuing insane state, saying: "In spite of his knowledge and wisdom, Majnun has turned his face towards the desert, and abandoned himself to distraction."

The king ordered that they bring Majnun into his presence; and he reproved him, saying: "What have you seen unworthy in the noble nature of man that you should assume the manners of a brute, and forsake the enjoyment of human society?"

Majnun wept and answered:

"Many of my friends reproach me

For my love Laila.

Alas! that they could one day see her,

That my excuse might be manifest for me.

Would to God that those who blame me could

Behold your face, O ravisher of hearts!

That at the sight they, from inadvertency,

Might cut their own fingers instead

Of the orange in their hands.

Then might the truth of the reality bear testimony against the semblance of fiction, what manner of person that was for whose sake you were upbraiding me."

The king resolved that, by viewing in person the charms of Laila, he might be able to judge what her form could be that had caused all this misery. So he ordered her to be brought into his presence. Having searched through the Arab tribes, they discovered her and presented her before the king in the courtyard of his seraglio. He viewed her figure, and beheld a person of a tawny complexion and feeble frame of body. She appeared to him in a contemptible light, inasmuch as the lowest menial in his harem surpassed her in beauty and excelled her in elegance. for you, O king, to contemplate the charms of Laila through the gate of a Majnun's eye, in order that the miracle of such a spectacle might be illustrated to you:

You can have no fellow-feeling for my disorder.

A companion to me must have the same sickness,

That I may sit by him all day, telling my tale;

For rubbing two pieces of dry firewood together

Will make them burn brighter.

Sympathized with my pain.

Tell it, my friends, to those ignorant of love;

Would you could be aware of what wrings my soul!

The anguish of a wound is unknown to the healthy;

We must detail our aches only to a fellow-sufferer.

It were idle to talk of a hornet to him

Who has not yet smarted from its sting.

Till your condition is something like mine,

My state will seem like an idle fable.

Compare not my pain with that of another:

He holds salt in his hand,

I bear it on an open wound."

Majnun, in his sagacity, penetrated what was passing in the royal mind, and said: "It will be necessary

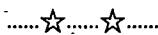
Had that grove of verdant reeds heard the murmurs

Of love that pass through my ear in detail

Of my mistress's story, it would have

Sadi is probably the first Persian poet to have been translated into European languages. A German version of the Gulistan appeared in 1654.

Sadi's tomb can be seen in the town of Shiraz. Lines from Sadi's poems are still commonly used in conversations by Iranians today.



CONCLUSION

Humanism is the view that we can make sense of the world using reason, experience and common human values and that we can live good lives without religious or superstitious beliefs. Humanists seek to make the best of the one life we have by creating meaning and purpose for ourselves. We choose to take responsibility for our actions and work with others for the common good

Humanism is engaged with what is human, an approach to life based on humanity and reason – humanists recognise that moral values are properly founded on human nature and experience alone and that the aims of morality should be human welfare, happiness and fulfillment. Our decisions are based on the available evidence and our assessment of the outcomes of our actions, not on any dogma or sacred text.

- Humanism is a naturalistic view, encompassing atheism and agnosticism as responses to theistic claims, but is an active and ethical philosophy far greater than these reactions to religion.
- Humanists believe in individual rights and freedoms, but believe that individual responsibility, social cooperation and mutual respect are just as important.
- Humanists believe that people can and will continue to find solutions to the world's problems, so that quality of life can be improved for everyone.
- Humanists are positive, gaining inspiration from our lives, art and culture, and a rich natural world.

Humanists believe that we have only one life, it is our responsibility to make it a good life, and to live it to the full. Humanism as a system, concerned morally with human conduct, and emotionally with the receptive attitude and subjective response of the human mind to the external world, is a late arrival in the field of organized philosophy. So its systematic discussion is also of late origin. But its roots are old and deep - indeed, as old and deep as humanity itself, for, unlike other such systems - e.g. the Kantian Ethics - its code was not 'Laid down' but 'evolved' with the human nature. It is not a garden planned and planted, but a virgin Valley of natural flora just trimmed and fenced around. It is deeper than a philosophy and more congenial than a code. It is not a law of life, but life itself. It is not life's dictum, but its expose. It does not prescribe how life

should be live, It only shows how evenly - balanced, normally developed human beings lives their rich and vivid lives.

Sadi was a lover of humanity and an admirer of this exquisite creation of God, man and he is profoundly permeated by the same love of humanity and human being. He was not a thinker like Plato, he was not a philosopher like Erasmus, he was simply a full-blooded man, having an intuitive insight into human nature, which realized the worth of man and considered him to be an object of admiration. Humanity and, man are the central point of his writings, and he studies and analyses the human life in all its various aspects.

Shaikh Sa'di is a strong believer and proponent of the universal brotherhood of mankind and fervently propagates it. He denounces the indifference of man to the sufferings of his fellow human beings, and considers such indifferent people to be grossly inhuman. Sa'di very clearly defines this relation of the individual and the society in the following famous couplets

(The sons of Adam are limbs of each other
Having been created of one essence. When
the calamity of time afflicts one limb
The other limbs can not remain at rest.
If thou hast no sympathy for the troubles
of others, thou art unworthy to be called by name of a man.)

This clearly shows that Sa'di too, like every other humanist, believed that individuals are parts of the society like limbs in the human body " and that every individuals welfares is closely linked with the welfare of his fellow beings :

(Humanism is comprised of liberality and kindness. .

Do not think that it is only the material form.

Virtue is a must, since pictures can be painted
on the walls of a palace with vermilion and verdigrises.

If a man is devoid of excellence and benevolence,

What is the difference between him and the painted figure on the wall?

The great Shaikh is basically a votary of peace and strongly advises the wisdom of pursuing peace in all spheres of life, as peace is the happy, natural state of man, and war is his corruption and disgrace. He vehemently criticizes the enemies of peace and believes that man

can achieve and gain much more through peace than by resorting to war. What distinguishes war is not that man is slain, but that he is slain, spoiled and crushed by the cruelty, the injustice, the treachery and the murderous hand of man. The five great enemies to peace which inhabit with us are avarice, ambition, envy, anger and pride. If these enemies were to be banished, we would infallibly enjoy perpetual peace.

(Speak not harshly to men of gentle manners; seek not hostility with one who knocks at the door of peace.)

(Even if you have the strength of an elephant and the claws of a lion, in my opinion, peace is preferable to war.)

Service to humanity is an essential prerequisite of devotion to God. Half of the misery of human life might be extinguished, if men would alleviate the general curse they live under, by mutual offices of compassion, benevolence and humanity. He who wishes to secure the good of others, has already secured his own.

Thus, when man is basically good, a being with principles and with a certain goal in front of him, and when the relationship of the individual and the society is inter-dependant, he will not do anything which is harmful to the society even if he is free from social and moral binding and is a measure in himself. So it will not be hazardous, as feared by most of our faint-hearted moralists, to substitute blind obedience with discriminating choice. So our Shaikh, having faith in these two basic conce

As a matter of fact Shaikh's ideas reflect the views of the Renaissance period humanists to such an extent that he may well be called the fore-father of this particular school of thought. In the present chapter, we will discuss some fundamental views of the humanists and will see how far does Sa'di conform to them :

He, with the help of that rare insight which he had into the nature of a man, came to the conclusion that the ideal of humanity can never be achieved by uncompromising rigidity and puritan orthodoxy. (Today, the retreat of religion before the onslaught of the rational and humanist revolution is more the result of the former's uncompromising rigidity than the latter's aggressiveness. The more interfering and fussy is a religion the narrower is its appeal and the swifter its decay. Judaism arrived with a peal of thunder, but now is no more than a faint reverberating sound. Islam did better with its spirit of liberty and compromise Christianity, as reformed by the later days free thinkers is faring the best

He realised that for his spiritual and material fulfilment, man shall have to look inwards into his ownself and conform his conduct to his own personal needs and to the requirements of his society in general. He also realised that man, a free-willed agent of nature, can never be 'forced' to do anything, and that 'fear' -on which most of the religious and social laws were based in those days -can never inspire man to do good and avoid evil. No doubt fear can and does prevent man from doing evil, e.g. fear of legal punishment can stop him from committing social crime, fear of moral accusation can keep him from indulging in immoralities, and fear of Divine punishment can stop him from committing sin.

Sa'di, like a true humanists, realized this weakness of our social and moral system and the chaos resulting from this. This moral and social chaos was at its peak during Sa'di's time. The period of Sa'di was the terror-stricken reign of the deadly Mongols. These Mongols were corrupt and cruel people who knew nothing of religion and less of morality. Now it is a fact that the ruled always reflect the character of their rulers. So the whole of the Iranian race was totally degenerated and corrupt at that time. (This moral and social degeneration is best depicted in the works of that marvellous satirist of the Persian Language 'Ubayd-e-Zakani).

This disgraceful debasing of the mankind the noblest creation of God-was unbearable to our sensitive humanist, Sa'di. He reacted to it and set out to remedy it and to reinstate his fallen idol on the pedestal it rightfully deserved. He was an intelligent man possessing an extra ordinary insight into human nature psychology, so he at once realised that the fault lies not with man but with the 'defective moral and social system of our society which did not realise the real worth and dignity of man and chained his sublime and aspiring soul with unnecessary and superfluous laws. Sa'di, who had unfailing faith in man, and who believed that this whole universe has been created because of man wanted to make man 'the measure for everything'. He believed that man is the super creation of God, the generating force of this universe and every other creation has been created because of man and gains significance only with relation to man.

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